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THE KYMRY:

THEIR

ORIGIN, HISTORY, AND INTERNATIONAL RELATIONS.

BY THE
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"Proximi oceano Kimbri—parva nunc civitas, sed gloria ingens."—*Tacitus, Ger-
mania, c. 37.*

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THE PREFACE.



THE subject of the antiquities and foreign relations of the Kymry seems to admit of a more interesting treatment than it has hitherto received. The few scholars who have handled it generally fail in acquaintance with foreign literature ; and their ambition has too often led them to acquiesce in a dreary isolation and a barren nationality.

The very term *nationality* now serves as a pretence for a fierce attack on institutions, and a corresponding defence not always conducted with temper nor with an absolute regard for truth. The temper now roused in Wales is the Nemesis pursuing the neglect of later times. Time was when a Roman Catholic self-exiled from Cambria could dedicate a Grammar to the noble William Herbert, Earl of Pembroke, as to one who spoke pure Welsh. Of late, how rarely find we one of the landed gentry who even attempts a barbarous utterance of it ! Some of the ornaments of the Church, Welshmen by blood, have studiously slighted it. Yet Griffith Roberts, Vicar-General of *Milan*, could say :

“I beseech every native Kymro to pay due regard to the Welsh language ; so that none may say of any of them, that it was a sin ever to breed them on the milk of a Kymraes's breast, for that they wished no better to the Welsh tongue.”

Most Welsh scholars have employed their time on the production of grammars and dictionaries. The Hebrew learning of Dr. John Davies of Mallwyd seems to have influenced his countrymen

to accept the Puritan *atavism* of referring Welsh to the language of Moses as its fountain. I cannot admit even the plausibility of a theory which derives clearly Latin words, such as *preseb* (*praesepe*) and *ysgeler* (*sceleratus*) from Ebus and Sakal. Edward Lluyd appears to be the most candid and reasonable of Welshmen. A few hints in his *Archaeologia Britannica* suggested the present Work.

Dr. Owen Pughe expounded the archaic Welsh of Aneurin and Taliesin, which otherwise would have remained unintelligible. He will even resolve terms of Greek origin, proper to Christianity, into Welsh elements. But he wisely contents himself with suggesting. John Williams, late Archdeacon of Cardigan, perceived traces of Kymric settlements in Italy; I had sought to develop the idea more extensively before his essays came to my hand. The patriotism which I share with most of my countrymen may have led me into error, but it must take its own course. I may in this Work have given the reins too freely to my imagination; perhaps the subject invited the indulgence. For have I not presumed to trace the Kymry "through all the bounds of Doric land," and "over Adria to the Hesperian fields, and o'er the Keltic roam'd the utmost isles"? (*Paradise Lost*, *Bk. I.*, *lines 519—21.*) May I hope the candid reader will respect a venture of patriotic sentiment, which seeks to construct a national memorial, but not at the expense of others, nor to promote selfish ends?





THE KYMRY:

THEIR ORIGIN, HISTORY, AND INTERNATIONAL
RELATIONS.

CHAPTER I.

THE KYMRY ON THE CONTINENT OF EUROPE.

IN tracing the Kymry and their Keltic kinsmen the Gael to their origin, some would confess the problem insoluble, and thereby gain

**1. The original
home of the Euro-
pean or Western
Aryan family of
mankind.**

a cheap reputation for sound judgment. Regarding such discretion as unfruitful, I would run the risk of being treated as a visionary. And so I avow that Mons^r Sylvain Bailly's theory finds favour with me; namely, that the original civilization of mankind was antediluvian in the high plateau of central Asia, whence it extended to India, Persia, and China; and that it was a favoured climate before the transposition of the polar axis of the earth. [*Lettres sur l'Atlantide de Platon*, 1779.] His argument is supported by the fact of the cycles of 19 and of 600 years being known to the ancients in those parts, the latter of which cycles is attributed by Josephus to the antediluvians. [*See Count Carli, Lettres Americaines*, 1788.] Modern discoveries countenance this hypothesis. Sir Robert McClure found in Arctic lands an abundance of wood in places where now the willow and birch have to struggle for existence; and Webb had seen flourishing fields of corn at altitudes far exceeding the height of Mont Blanc.*

* Justin (lib. ii. c. 1) sensibly infers the prior antiquity of the Scythians over the Egyptians, because the higher regions of the world would be sooner habitable after a general deluge; and, in fact, the great rivers sprang from the highlands of Asia.

The most homely incidents of a people's life will not be overlooked by a philosopher, who would judge of the relations or

**2. Proofs from
manners, &c.**

perhaps the original identity of nations now widely separated by language, polity, and locality. Thus, when we find a farm-house in Turkestan presenting the well-to-do features of a comfortable English homestead, down to the shelves of clean earthenware and ornamented wardrobes; the village boys, in their hob-nailed boots, cutting out slides on the frozen roadside pond; the extremely fair women, recalling the creations of Rubens; it is indeed difficult to treat all this as accidental. [*Mr. Robert Shaw's Travels, 1869.*] Sir Joseph Hooker noticed in Tibet a child playing with a popgun of bamboo: he had seen men in India for hours flying kites, and had got a jew's-harp from Tibet. [*Himalayan Journal, 1849.*] Athenaeus (c. 23) notices the pipes a span long used by the Phoenicians, and their shrill mournful sound. It is uncertain whether the Keltic Highlanders brought their bag-pipes from the East in the dawn of history or derived them from the Phoenician intercourse with Britain.

The multiplication of families, and the necessity of finding ampler provision for them, leading to separation and emigration, is

**3. How they came
to emigrate.**

familiar to all from the example of Abraham and Lot, and the quarrels of their herdsmen. These causes would operate before the ambition of the earliest princely dynasties filled the world with rapine and destruction. But these more obvious reasons did not always actuate mankind in their infancy. Imagination played a more important part than moderns are apt to admit; although even now the pendulum has swung widely from the prosaic motives of the eighteenth century. Full faith in the destinies of the Slav race works powerfully to their fulfilment; and the present condition of Europe belies the flattering dreams that made a Palace of Crystal the fitting exponent of the unity of mankind. I think we may trace the motive which impelled the Hindû-Aryas *eastward* to the sunrising. "Our great and ancient sires," says Vama-déva, "set out to seek the light in its source." [*Rig-Veda, translated by Langlois, p. 231.*]

Two centuries before Christ, we are told, a Chinese explored the eastern seas to find the elixir of immortality. [*Michel Chevalier, Mexico Ancient and Modern, I. 143—49.*] And an impostor persuaded an emperor that he possessed ingredients (he unkindly forgot to name them!) mingled with vermilion, which would produce a drink whereby Ngan-ki-seng, who dwelt in an isle of the sea, had already lived more than a 1000 years. [*Annals of China, translated by Moyria de Mailloc.*] Our age of Progress hath its knaves as well as the *Juventus mundi*; but they are by no means so picturesque.

M. Viollet-le-Duc contends that the possession of the horse and the employment of timber in building are marks distinctive of the

4. Westwards.

Aryan family of mankind. The Aryan cherishes timber as having served for the abode of primitive heroes, as a memento of a race that issued out of the northern mountains and forests of Asia. This will apply to those who first pressed on westwards from Balkh or Bactra, which was built by Kayamurs the founder of the Persian monarchy, still believed to be one of the earliest peopled portions of the earth. Aryana, the home of the Aryas, 'the honourable or pure race,' was in Bactriana; and their name is connected with Irân or Persia in the east and with Erin or Ireland in the west, with the Persians' ancient name of Artaioi [*Herodotus, VII. 61*] and the Hebrew Elam or Airyama, with Plato's Er the Armenian and the German *Ehren*. The noble Persians of old were the most chivalrous people of antiquity, the finest horsemen, and the most dignified and refined in manners. It is a pleasure to think of the near relation their language bore to our own Teutonic as well as Keltic. The elder Cyrus is smiled on by Heaven in Holy Scripture as its chosen instrument; and the younger still lives in the pure Attic speech of Xenophon. Carte the historian assigns the fruitful lands of Hyrcania and Bactriana to Gomer the son of Japhet; and Pomponius Mela places the Chomari and Cimmerici above the Caspian Sea. Travellers vie with each other in extolling the glorious fertility of Hyrcania or Mazanderan. [*See Jean Struys, A.D. 1670; Jean Chardin; Fraser; Sir Alex. Burnes.*] "The high and hard brown features of the peasantry

often reminded" Mr. Fraser "of those of Scotland." [*Travels, A.D. 1822.*] When the early emigrants reached the Caspian Sea, we may imagine how, as they marked the line of light playing on the waves towards the burning west, they longed "to tread that golden path of rays, and thought 't would lead to some bright isle of rest." Certainly the term '*llywenydd*,' which in Welsh designates the glowing western horizon, suggests the sound and meaning of '*llawenydd*,' or joy.

The traditional lore of the Kymry, embodied in the Triads, designates Hu Gadarn, or Hesus the Mighty, as the hero who first

**5. Antiquity of
such emigration.**

conducted them from the Land of Summer (*Gwlad yr Haf*) to the isle of Britain, and taught them to plough land. We are not told where that summer land was (I venture to treat as an unauthorized gloss the parenthetic addition of "where Constantinople now is"), nor where the lesson was conveyed. But bearing in mind the mysterious terms applied to their demigod by the later Welsh poets, I am led to think they allude to some primæval benefactor of remote antiquity, if not to the *Pater Ipse colendi*, the Parent of all culture, the good God who never left His wandering children without manifold tokens of His care. The land of summer denoted a more genial clime, which the Kymry had quitted. It might be the South of France; it might even be that ancient Thrace, "where Constantinople now is," the land of Keltic princes, of Rhesus and Medocus (Rhys a Madoc); but it ever pointed eastward to the cradle of their forefathers. Iolo Gôch styles the hero "emperor of land and sea, and life of the world, who after the deluge held the strong-beamed plough, showing to man that it was the best and singular art with the faithful Father;" while another resolves the myth into a parable of God, saying, "He is our lord and mysterious God; a particle of lucid sunshine is His chariot; He is greater than the worlds." We are carried back to Asia, to days of Eld, when the later Aryas of the East and West were yet one family. Hear how Sobhari addresses the Twilights in words closely akin to those of the Kymric bards: "Ye erst gave to Man the light of

heaven; ye taught him to labour with the plough and to sow barley!" "Come not from the far-off country to make us depart from the paternal life which Manou has traced for us!" [*Rig-Veda*, pp. 416, 422.] Diodorus Siculus, to mark the extreme antiquity of the inhabitants of ATLANTIS, says they "were unacquainted with cereals, because they had separated from the rest of mankind before those fruits were shown to mortals." [*Book V.*] Now barley was the only cereal with which the Guanches were acquainted [*Humboldt, Aspects of Nature*, p. 171]; and it is called by Pliny "the most ancient kind of food." [*Nat. Hist. L. xviii. c. 7.*] I consequently infer that the invention of the plough and of barley-food was antecedent to the first emigration westward whether of Iberians (Basques) or Kelts, as they had knowledge thereof in common with the eastern Aryas and the Turanians. In connexion with this I must remark how "this best and singular art" of ploughing was held in honour by the Incas of Peru. The Marquis De Beauvoir lately (March 25, 1867) saw "the gilt plough and the sacred harrow with which the Emperor of China yearly traces the furrow to call down the blessings of Heaven upon the seed-time and harvest." [*Voyage round the World.*]

I have hinted that the Summerland of the Kymry ever retreats eastward to Asia. It is connected with the strange name of *Deffrobani*. Scholars have striven to detect it under

**6. Analogy of
the Hindu-Aryas
and the Kelts.**

some Greek guise on the shores of the Euxine, an unpromising locality for a land of summer. It must have been a Kymric rendering of Taprobane, or Ceylon, the golden land of Parvaim. [*2 Chronicles, iii. 6.*] Many points of connexion exist between the Kymry and the Hindû-Aryas. Not only does the language applied to Hu Gadarn recall the pantheistic hymn to Indra in the Rig-Veda, "This world ye see is he" [*Langlois, p. 331*]; "the thousand magic appearances" of Indra, the illusive apparitions of the Braminic gods, are preserved in the Triads; the Manou of the Hindûs is the original of the Menw, son of the Three Cries, in the Mabinogion; the *Alpen-gluh*, that most lovely rose-red flush of the Alpine

summits long after the valley sunsets, described by Kālidāsa, at least 50 B.C., was known to the Kymry of Cornwall by the truly poetic name of *Haul y meirw*, "the Sun of the dead;" the Indian cairns of Malabar are simply identical in shape with those found in Britain and Armorica; the doctrine of the Transmigration of souls and the practice of human sacrifices prevailed in Britain as in India; and a passage in the Appeasing of Lludd by Taliesin might tempt us to assume (with Mr. Godfrey Higgins) the relation of the Druids with Arya priests from the north of India, were it not that the Phoenicians and cognate *Hivites* offer a nearer analogue. The passage runs thus: "Men of the land of Asia and of the Hivites, a prudent perfect folk of an unknown country, ample their robes; who is equal to them?" "Gwŷr gwlad yr Asia, a gwlad Gavis, Pobl pwyllad enwir, eu tir ni wŷs, Amlaes eu peisiau, pwy eu hevelys?"

Before proceeding further, I must glance at the traditions preserved by the Kymry of the Deluge and other fearful cataclysms that have changed the face of the globe. One

7. Traditions of the Deluge and of other cataclysms. of the Triads mentions, as one of three awful events, the eruption of the Ocean or *Llyn Llŷon*, "The Lake of Floods," and immersion of all lands, so that all men were drowned, save Dwyvan and Dwyvach, who escaped in a bare ship; adding that by them Britain was re peopled. I conceive this to be a later form of the legend, and that its simpler original refers to the ship of Nevydd Nāv Neivion, which bore in it male and female, when the Lake of Floods broke out. It looks like a tradition of Noah's Ark; and taken in connexion with legends of most remote climes, which reproduce the Hebrew tale with variations suggested by localities, (as when the Mexican Tezpi sends out *the humming-bird* instead of the dove), leaves little room for doubt. But the Kymry bore in remembrance a secular catastrophe by fire. They spoke of "the terror of the torrent fire, when the earth split up to its depth, and most things living were destroyed." The terror of such a cataclysm is brought home to us in a lively manner by the Codex Chimal-

popoca of Guatemala, saying that, "While a rain of sand fell, they saw the *tetzontli* boil and form rocks of a red colour." [*Brasseur de Bourbourg, Histoire des Mexicains, &c., I. 427.*] Whence did the Kymry derive these traditions? I think, from Egypt. While *pra'layas* or cycles of mundane catastrophes caused by the destructive action of the four elements occur among the Hindûs, the Mexicans, and the ancient Etrurians [*Humboldt, Researches, Vol. I. pp. 16, 30, 245*], in the Egyptian and Kymric tradition the deluges alternate with conflagrations. [*Plato, Timæus.*] Strabo says the Druids, while maintaining that the world was imperishable, held that fire and water would prevail at last.

The Hindûs are rich in traditions of submerged continents. They tell of LANCA, a continent embracing Madagascar, the Maldives, Ceylon, and southern India, and separated

8. Traditions of the Atlantis and of other submerged continents. by a sea from the Himalayas; of SUNDA, whose fragments exist in Borneo, Sumatra, Java, and the Moluccas [*Janus Bircherode, Schediasma de Novo Orbe non novo* or *Τῆν Νεωτέρων, cap.*

12]; and of ATALA sunk in the ocean, which Krishna visited by cutting a strait and went to the land of Maha-Sweta or 'great silver.' Atala appears to me to mean the *Atlantis* of Plato, the subject of so many beautiful dreams; and the land of silver may be Spain. If (as Buffon holds) the Arctic Ocean of old communicated with both the Euxine and Caspian Seas; if the Aegean Sea was formed by the submersion of *Lyktonia*; if the great African desert of Sahara was once an inland sea, perhaps the Tritonian lake described by Diodorus; if the Mediterranean once reached the volcanic rocks of Auvergne, and was drained by the bursting of what was the Isthmus of Gibraltar [*Albert Gaudry*]; we may imagine how the displacement of these vast waters effected the ruin of Atlantis. Some have treated the account Plato gives us of Atlantis as 'a noble lie.' But the concurrence of patient investigators, ancient and modern, convinces me of its substantial correctness. The *ten* kings answering to the *Suffetes* of Carthage; the midnight deliberations like the American custom "before a

large common fire" [*John Halkett*]; the *blue* robes (a colour still affected in the Azores) [*Henriques, Bullar*]; the description given of the capital, recalling that of the African Lixos in Pliny; the appreciation of copper, "fine copper, precious as gold" [*Ezra viii. 27*], a metal which now produces a magnificent show in lances that shine with the glow of flaming torches [*Schweinfurth, Heart of Africa, II. 43*]; all are touches which would hardly have occurred to an Athenian bent on framing a romance. That honest soldier-historian Ammianus Marcellinus not only accepts the account of Atlantis, "an island in the Atlantic Sea larger than Europe, torn away into the dark deep" [*xvii. 7, 13*], but also seems to allude to it as a source of migration into Gaul, speaking of some "from the outermost isles, driven from their seats by the inundation of the fervid sea" [*xv. 9, 1*]. If, as I think probable, the Atlantic islands are remains of Atlantis, may not some of the American tribes, as well as the *Cambolectri*, Alpine mountaineers, called *Atlantic* by Pliny ("qui *Atlantici cognominantur*," *Nat. Hist. III. 4*), and the Guanches, have been refugees from the vast cataclysm, for the South of France and northern Africa must have previously been under water?

Many considerations point to a possible connexion of the Guanches or primitive inhabitants of the Canary Isles with the

Iberians and Kelts. Aluise Da Ca' da Mosto,

**9. The Guanches
and their possible
relations with the
Kelts, &c.**

in the 15th century, found them with fair flaxen hair, and their bodies stained green, red, and yellow with juice of herbs, as the Britons painted themselves blue. In Gomera they wore their goatskins coloured with red or violet. Mrs. Murray lately reports mummies with red-brown hair; and the sacred reliquary of *Camaxthi*, the deified hero of Tlascala in Mexico, was found to contain *fair hair* [*Brasseur de Bourbourg*], not black like that of the Aztecs.

In Fuerteventura, their stone temple was a circle of stones like those of Karnac and Stonehenge. Their singing was *plaintive* like the Welsh. Their speed in climbing steep rocks, as seen by Sir

Richard Hawkins, A.D. 1593, reminds us of Giraldus Cambrensis' picture of the bare-footed Kymric prince Kyneuric ap Rhÿs. The king of Galdar was crowned, seated on a consecrated stone, like that of Scone in Scotland. A Briton would fain translate as *Gwallog* the name of the hero of Gomera Gualhegueya, who saved his companions by leaping on a shark's back and stifling him. They sang of him, "He was brave that day!" [*Webb and Berthelot, I. 114.*] They had small clay pipes, similar in every respect to those found in old *kistvaens* in Ireland, and were acquainted with smoking, though it may not have been tobacco. Their skulls are of a well-formed Caucasian race. [*Sir W. Wills Wilde, A.D. 1837.*] The custom of polyandry or a woman's being the wife of several brothers in rotation obtained among the Guanches as among the ancient Britons [*Caesar, De Bello Gallico, l. 5*] and the modern Tibetans; a circumstance which, taken with the extreme antiquity of the Kymry, may imply some relation between those primitive races.* Moreover, I invite attention to the following Guanche terms with their British equivalents:—

Aemon, 'water'=Avon, 'river.'

Ahof and *Achemen*, 'milk'=Huven, 'cream.' [M and V being commutable letters.]

Alio, 'the sun'=Haul.

Ben-layca, a mountain in Ferro deemed sacred=Pen-teg, 'fair head.'

Cuna and *Aguyan*, 'a dog'=Cŵn, 'dogs.'

Enac, 'evening'=Heno, 'to-night.'

Ganigo, 'a milk pail'=Can.

Gomera, the island so called=from the same root as Kymry.

Guanar-teme, 'the prince'=Gwanar, 'lord.'

Guanche, 'fair'=Gwyn, 'fair, white.'

Guang, 'a boy'=Ieuan, 'young.'

Hara, 'a sheep'=Hwrdd, 'a ram.'

* Polybius informs us that the same custom obtained in Sparta.—*Fragmenta Vaticana, ii. 384.* It was doubtless induced by the peculiar circumstances of that military state.

Nor may I forget to notice the Irish traditions concerning Tir Hudi, *the land of illusion*, and O'Breasail, turned by the Greeks into Basileia, *the royal island* of the Gods, a submerged portion of Ireland, often rising to the sight of enthusiastic dreamers; which lured S. Brandan from the cloister, and tempted learned inquirers to connect it with Plato's 'noble lie.' [Vallancey, *Introd. to Vindication of Ancient Hist. of Ireland*, p. 52; and Whitehurst, *Inquiry into the Original State and Formation of the Earth*, p. 258. The latter specially dwells on the existence of subterraneous fires under the Atlantic Ocean.]

The institution of religious women living in community in the Isle of Canary and endowed with privilege of sanctuary, called *Magadas*, whose long *white* robes and *amber* ornaments connect them with the Druids, may have been akin to the *Gallicenae* off the coast of Brittany, of whom Pomponius Mela tells such fairy tales of enchantment, though the Guanches entertained a simpler faith than that of the Keltic race. I think these remnants of Atlantis, the Elysian Fields of the Hellenes, the Fortunate Islands of Horace, were in truth the Gwerddonau Llion, *the Green Isles of the Ocean*, which the Kymry peopled with the Fairies (Tylwyth Têg) and departed heroes, in quest whereof Gavran ab Aeddan with his faithful followers disappeared for ever, and where Havgan (*summer-shine*) king of Fairyland still lavishes his superb laurels and Hesperian fruit on the land of Doramas the brave.*

Justly to conceive the wild enjoyment of physical existence, when Man was yet in his springtime, and Nature warm with divine breath overflowed with life, we must

10. The Kelts' progress from the East traced in Caucasia.

transport ourselves into the primitive world, as Maurice De Guérin has done in his wonderful work, called the *Centaur*. We trace in the dawn of history a wide dissemination of various races of men, who must originally have obeyed the wild impulse of curiosity and the transport of animal life, which constitutes the child 'the father

* The orange and the laurel attain to perfection in the Atlantic islands.

of the man.' Among the earliest of those roving Centaurs we already distinguish the Kimmerioi, whom I will presume to read *Kymry*, placed in the imagination of the Greeks of Homer's age far west beyond the *river* Ocean, that cloudy west, which they converted into a land of perpetual darkness. About as long a time after Homer as has now elapsed since the Reformation, the father of history Herodotus, B.C. 450, say, places the Kelts "beyond the Pillars of Hercules, bordering on the Kynetae, who dwelt furthest westward of Europeans." [II. 33.] In the language of later times these would be the Veneti of Armorica who dwelt furthest west of Gallia Keltica, in their own tongue *Gwyndyd* and *Gwyddyl*. But it must be noticed that a kindred tribe of these Gwyndyd were in Homer's age settled in Paphlagonia (he calls them *Henetoi*) [Iliad II. 852], whence they emigrated into Italy under Antenor and founded the state, still a living name, *Venice*. The vanguard of the race were Gael, or Galli, who long preceded the march of their brother Kymry, whose movements are related by Herodotus. But their presence in the various countries which they traversed westwards is, I submit, amply testified by the geographical names transmitted to us; particularly those of *rivers*, which I exhibit elsewhere. In leaving the far east, they must have occupied a country south of the Caucasus, extending from the river Araxes to the Palus Macotis or Sea of Azof, where Herodotus remarks on the many places yet bearing the name of Kimmerian in his time. In that land they must have practiced the Aryan fashion of timber constructions. An old English traveller in Armenia, A.D. 1581, observes: "Here the houses are built of fir-trees, like unto the houses in the Alpes." [*Purchas*, II. 1417.] They had left far behind them the stupendous *Roof of the World*, the Indian Koosh, whose ancient name of Hemodus retains their speech denoting it Y-man-ôd, *the place of snow*.* They had crossed the great river Iaxartes or Sihoon, which to them perhaps was Ia-sarth, "the ice serpent," and Seiont, which now laves the regal castle

* *Man-od* is still a fine mountain overlooking the charming vale of Festiniog.

of Caernarvon. They possibly occupied Quaris, a city on the Oxus, which *seems* purely Kymric, Caerwys-ar-Wysc. The Oxus would conduct them to the Caspian Sea, when they would traverse the rich land of Hyrcania and cross the Socanda or Sychan, 'the dry river.' Arrived in Armenia, they again behold the snows on mount Niphates, derived from nŷv, nives, *snows*. There was Balisbiga, Bâl-ysbig, *the spiked summit*. They would advance to Albania and Iberia, countries still retaining in the west their primitive names of Albany and Iberione, Alban ac Iwerddon, as the Kymry term the Scottish Highlands and Ireland. In Albania the river Auxan reproduces the name of the Oxus or *Usk*; and the Udon, Ud-on, '*resounding water*' retains its own in the Odon in Normandy. Involved in the Caucasus they cross *the black summit* (Gor-ddu) of the Gordyaeon mountains, where we find the Dandari 'dwellers under the oaks' (Dan-dâr); a name which retains the Druidical refrain of *Hob i deri dan do*, which the swineherd sang to invite his charge to shelter beneath the oaks. Let us descend *the water-shed* (Parth-e-dwr) of Partedorus into Colchis, and cross the rivers Dyriodorus, Dûr-dwr, *the iron water*, the Adienus, Addien, *fine*, and the Isis or *Usk*, dear to the lovers of letters and romance, as the cradle of learning and chivalry. The rude *fort* of Borgys might be the *bwrch* or *burg* of Kelts or of Teutons. The Kimmerian chersonese or Crimea proclaims its former indwellers; but the famous name of Bala-klava is not so well known as the ally of the Balas and Ballys of Ireland, Wales, and the Isle of Man. Gemelli-Carreri visited "the big village of Bala" in Turkey, January 5, 1694. We then come to the Palus Maeotis or Sea of Azof, which is written *Maietis* by Herodotus, and so the Pwll-Maith, *the long tedious lake*, fully deserves the name from its muddy shallows. If, as Pliny tells us, its Scythian or Gothic name Temerinda signified *Mother of the sea*, its meaning to a Kelt would be Têm-mêr, *the stagnant expanse*.

There in Sarmatia we have the *hoarse* river Corax (Crôch) and the *loud* Totordanes [*Ammianus Marcellinus*, xxii. 29], which a Kelt would derive from Dwr-dan, *noise*. There is yet a Durdan

in Normandy. The Alani in the vicinity would in Irish be termed Alain, *white* or *fair*. But, wherever the Kelts wandered, three or four root-terms denoting *river*s are sure to occur. They are AB or, as it would be sounded, Av, and Aw (meaning in Welsh *flowing motion*), which the Latin develops into *Amnis*, the Welsh into *Avon*, 'a river.' Perhaps, its primitive form would be AA, an imitation of the flow of water, retained in the Aa of France and Holland. The next form AB we find in the vaunted Abana of Damascus, the Abas of Armenia, the Punj-ab or five rivers of India, and the Abus or Humber in England. The Amnias of Bithynia and the Amana or Ohm of Hesse in Germany belong to the Latin *amnis*; while the Evenus of the Troad and of Aetolia, the Anio of Latium, the Oanus of Sicily, the Aenus or Inn of the Tyrol, the Gaves of the Pyrenees, the Auvona or Yonne of France, and the numerous Avons of Britain preserve the Kymric *Avon*. [Tacitus couples Auvona, the Bristol Avon, with the Severn.]

The next class group under the Irish root-word EASC or UISCE, meaning *water*. This is numerous, as is shown by the Axon in Lycia, the Oscios in Thrace, the Axios in Macedonia, the Oescus and Escamus in Moesia, the Oxula (Ossola) and Aroscia in Italy, the Oaxes in Crete, the Axona in France, and the Isca in Britain, now expressed as Exe, Axe, Usk, and Esk. Perhaps I may add the Osca and Escua of ancient Spain, though towns; and opine, that Euscaldunac (as the Basques term themselves) may refer to their settlement *on the Sea*, Wyc-ál-dun-awc, 'the race dwelling by the water.' A softened form prevailed, as we see by the Isis of Colchis, the Aous of Macedonia, the Aesis of Italy, the Oise of France, and the Isis and Ouse of England. I at present omit to notice the compound names relating to the root *Easg*.

The third class of derivatives belong to the root-word, DWR in Welsh, DOBHAR in Irish, HYDOR in Greek, all meaning *water*. I take the Irish to be its earliest form, preserved by the Macedonian river Doberus and the torrent Doveria on the Simplon. Closer to the Greek are the Dora of Piedmont, the Doron of Savoy, the Dore of France (an affluent of the Allier), and our Herefordshire

Dore. Kymric in sound are the Tyras of Bessarabia, the Atyras of Thrace, the Turias of Arragon [*"Ad Celtiberos."* *Plin. iii. 4*], the Autura or Eure of France, the Duranius or Dordogne, the Durius of Portugal and England, now the Douro and the Dart, and the Adour of Gascony, in Sussex the Adur. Possibly the Tiber or Tevere belongs to this class. With the Kymric prefix *Ys*, which answers to an emphatic 'It is,' the grand Danube becomes Ister, 'Ysdŵr' (*It is water*), and is allied to the Italian Stura and the many English Stours.

Lastly, we have the Irish root-word *ACH*, *water*, in Latin *Aqua*. Few rivers, comparatively, are related to this term: but we have *Acis* in Sicily; the *Akesines* in India and *Sarmatia*, which to a Welsh ear proclaims itself *Ach-iesin*, *fair water*; and the *Meduacus* of Venetia, Byron's 'deep-dyed Brenta,' in Welsh *Mawdd-ach*, 'the expanding water,' a name expressed by the Kentish *Medway*, and by my own native stream, the *Mawddach* of Merioneth.

To this root we refer the *Achæi*, the men of *Achaia*, the sea-environed Peloponnese. On a review of all these facts I am led to think that as the ancestors of the Gael and the Latin nations are found geographically further west, so, as is seen, in priority of nomenclature, did they also precede the Kimmerian and Greek kinsmen in their westward migration.

I have sought in the nomenclature of rivers and mountains some grounds for inferring the occupation of the country east of

11. The Kelts in Asia Minor.

the Euxine Sea by Kelts or Kymry at a very early period; because I find abundant traces of their presence, which any temporary irruption in later times will never suffice to explain. That that region was for long the home of the Kymry is certain from Herodotus's clear words: "The land the Scythians now dwell in is said to have been of old that of the Kimmerioi." [*L. II. c. 11.*] He then proceeds to tell of one of those tribal displacements, so common in barbaric Asia; how the Massagetae pushed on the Scythians, and they in turn threatened the Kimmerioi, who chose to avoid by flight an unequal conflict. Thus early began the inveterate duel between

the Kelt and the Teuton, the Kymry and the Saxons. This established historic event occurred B. Christ 635; when the Kimmerian chief Lygdamis, whom by help of the Irish I would call Luchdamusadh, *the archer* (*Callimachus*), took Sardis, and held it eighteen years. I may be told by 'the philosophy of history' that our Kimmerioi were not Kymry, nor even a nation, but a temporary association of warlike tribes like the much later Franks in Gaul: but we find Homer about B.C. 962 places his Kimmerioi in the extreme west of Europe. Their migration westward must then have taken place long before historic memorials. To follow them westward, we must imitate the later Kimmerioi, "who in their flight ever pursued the seaboard." [*Herod. II. c. 12.*] M. Adolph Pictet assigns to the Kelts the line of migration I myself have traced, with the sole exception that he makes them follow the shores of the Euxine north instead of southwards. [*Origines Indo-Européens, p. 51.*] We meet with the Pontic rivers Sidenus, or Sid (*circling*); the Iris, or ir, *fresh* (it is still called in Turkish 'the green river'); and the Halys, perhaps Heli, *the briny*. We pass Blaena (*Strabo*) or Blaenau, *the frontier*, into Paphlagonia, where the Henetoi or Gwyndyd had settled before the Trojan war; and traverse the Bithynian rivers Rhyndacus, Rhintach, *the indented*, Rhebas, Rhêv, *the big*, Sangarius, Sain-gâr, *of pleasant sound*, and the lake Ascanius, whose name is clearly the Irish Easgann, *an eel*. Eryannos in Mysia will be Eirian, *the bright river*. We come to the world-wide renown of the Granicus, Granig, *the lustrous river*, and the Scamander in the Troad; the latter Ysgavn-dwr, truly a *scanty water*, seeing Xerxes' army drank it dry. That lofty headland Sigeum is in Irish Suighe, *a seat* or coign of vantage, whence we discern the sacred towers of Troy or Pergama, a name retained in the Italian Bergamo, the Welsh Brig, *a summit*, and the German Berg, *a hill*. There is Mount Ida, the haunt of fabled gods. Coelius Rhodiginus says the name means a mountain with a wide view. It still, as Y Wyddva, designates the peak of Snowdon. At its foot dwelt the Idaei Daktyli, the Gwyddyly Dathyl or *famous woodmen*. Hereby were the mountains Gargarus,

Gaer-garw, *the rude fort*, and Pindasus, Pen-dàs, *the head of the massive range*. Further south in Lydia, again to be occupied by Kymry, we meet with rivers of Keltic sound, the Cogamus, Còg-avon, *echoing river*, Halesus, Hallt-wysc, *briny water*, and Pactolus, Paith-òl, *straight track*. Perhaps the name of the Lydian king Ardys B.C. 678, and of Ardiaeus the Pamphylian tyrant of remote antiquity [*Plato, De Republicâ.*], may be interpreted by the Irish Arddwy, *governor*. In Caria we have the rivers Glaucus, Glàs, *the blue*, Cludrus, Llwyd-dwr, *gray water* (if it be not identical with the British Lleder and Lodore), and the Telmedius, Telmydd, *the running stream*. Besides, some words of the old Carian tongue remain to us, 'Labrys' signified *a hatchet* [*Plutarch*], and Llabir is an old Kymric word for *a sword*. 'Alam' was *a horse*, and Llam is the Welsh for *a leap*. Pass we into Lycia; we are in the land of Olen the most ancient of poets, whom we may identify with the Keltic Alon, the author of musical cultivation. Here, too, a word has escaped the ruins of Time. It is ULAMOS, in the Magyar *alma*, in the Erse *ubhal*, in Welsh *aval*, an apple. In the Lycian remains of Tlos (W. tlos, *beautiful?*) Sir Charles Fellows saw a resemblance to the mullioned windows of old England; Dr. Clarke noticed in the Troad the raised *daïs*, panelled wainscot, and high latticed windows of an English manor-house; another (Lieut. Spratt) at a village wedding pronounced the dance to be like a Highland reel, and the air like a Scotch strathspey on a bagpipe. The steep bluff of Cragus could only be the Kymric Craig, *the rock*, eminently; Myra and Limyra, Llim-mÿr, *the smooth sea*, were towns by the sea; the mount Amanus in Cilicia is the Keltic Avan, *high*; Crùg, *the mound*, would be the mount Corycus in Ionia, Cilicia, and Crete; Pindenissus in Cilicia, the reduction of which flattered the vanity of M. Tullius Cicero, may be Pendinas, *the head fortress*, the British name of St. Ives in Cornwall, and of Pendennis castle by Falmouth. I reserve the Keltic province of Galatia, so Keltic that it retained its own tongue in S. Jerome's time (A.D. 340—420), and so brings our modern Kelts in contact with S. Paul's disciples, to be dealt with separately.

The traces of the Kelts multiply as we follow them westwards. Some, who have not examined the matter, may be sceptical when

12. The Kelts in central Europe.

told of their close connexion with the primitive Greeks, and even shocked by their pretended influence on the most beautiful language and the most intellectual race in the world. But the earliest Pelasgians had not attained to the perfect speech of Sophokles and Plato, and "it is very probable that the ancient Greek aspiration was much coarser and rougher" than that preserved in after-times. [*H. N. Coleridge, On the Study of the Greek classic Poets, p. 224.*] The Cyclopean ruins of Tiryns in Argolis have remained in their present state above 3000 years, and exhibit lancet arches almost as ancient as the time of Abraham. Dr. Clarke inclines to believe them of *Keltic* origin from their resemblance to Stonehenge. [*Travels, Vol. VI. capp. 7, 8.*] My vocabulary of Greek and Welsh words will amply vindicate my contention; and I can at present notice only a few vestiges of the Kymry in Greece. Apia, from the Kymric root Aw, or Av, Ap, 'water,' that is, 'the water-environed land,' was the name of the Peloponnese prior to the arrival of the Achæi. Perhaps it is meant by Taliesin's *gwlad Gavis*, coupled with Asia, as the land whence came the long-robed Druids. The broad Aegean they would term Môr-aig from aig, *the sea*. Byron sings of the isles of Greece, "*Eternal summer* gilds them yet;" and Samos seems derived from the Irish 'Samh,' in Welsh 'Hâv,' *summer*. Among the Cyclades, Olios would share with Ulios (now the isle of Oléron in France) the parent-word Uliar, denoting *humidity*. At Delos the goddess of dreams was Brizo, Breuddwyd, *a dream*. Sailing between Attica and Laconia they would encounter the Myrtōum mare, Môr-mwrth, *the hammering sea*. The island of Aegina denotes in Irish Aighe, *a hill*; and if immortal Athens was named from Athené the goddess of wisdom, the Irish Aithne again denotes *knowledge*. The Attic headland Skiradium is Ysgyryd, *the rough*, and answers to the Skirrid in Monmouthshire. Now we come to what I regard as a sure proof of the presence of Kelts in Greece. The gulf between Athens and Corinth was called

from SARON, the ancient name of *an oak*, because it was beset with groves of oak. (*Pliny IV. 5.*) Dâr or Daron signifies *oaks* in Welsh, as does 'zero' in Bréton, but in composition only. Saronidai was an old Greek term for the Druids, meaning *men of the oak*; and Sarron a Keltic king, Daron, *oaken*, was, probably, a Druid. (*Diodorus.*) Cnacadium a mountain of Laconia (*Pausanias*) is the Irish Cnagaidh, *protuberant*; we find yet in Radnorshire Cnwcc-làs, *the green knoll*. Skillus, the picturesque retreat of the historian Xenophon in the Peloponnese, is the Irish Scealp, *the cliff*: and perhaps, as Laconia and 'the isles of Elishah' were famous for 'blue and purple' (*Ezekiel xxvii. 7*), and those violet seas could be lavish of their treasure, as the false queen suggests to Agamemnon (*Aeschylus*), I may not greatly err in deriving Corcyra from the Irish Corcor, *purple*.* Advancing northward through Macedonia into Thrace, which I regard as a Keltic settlement, and passing the rivers Hebrus, Tibesis, and Oskios, which are yet represented in Wales by the Hyver (by Nevern), the Teivi, and the Usk, we arrive at the snowy Mount Haemus, the Haiv or *snow-drift*, under its Turkish name Bal-cann, equally Welsh, meaning *the white peak*, the object of European interest. Its offshoots are the Ismarus, Ysmawr, *the great*, and Orbelus, Oervel, *the cold*. Beneath it is the town of Uscudama (if not too bold a guess), Wysc-ûd-avon, *the river of loud water*. We meet with the Drugeri (*Pliny*), Drwg-wyr, *evil men*; the Odrysae, Godrewys or *borderers* (from Godre *a border*, and the plural termination 'wys'); and the Odomantes, to do them no injustice, Odd-mant-wys, *men of the projecting lip*. The Skordiskoi were confessedly of late Gallic origin, remnants of Brennus's invading host. The Diana of the Thracians was Bendis (*Strabo*), in Irish Baindia, *the goddess*. Beside the Rhÿs and Madoc already noticed, we have Scuthes, Saethydd, *the archer*, the name of many Thracian princes; Sadales, Sadiawl, *the firm ally* of Pompey the Great (*Caesar*); and Rhescuporis (*Tacitus, Annales, II. 64*), perhaps Rhÿs-cû-pôr, *Rhesus the beloved lord*; and

* ΕΚ πόντου—ιοειδέος. *Homer, Odys. V. l. 56. See Appendix No. I.*

Rhoemetalkes, Rhwyv-e-talch, *the shattering ruler*. We proceed by Dardania, Dâr-dan, *the oak-land* of Moesia, and *the towering height* of mount Skomios (Ysgwn) mentioned by Thucydides. Reaching *the briny waters* of Lake Hal-myris (Hallt-mŷr) we embark on the mighty Danube, and fall in with the Sygynnai, a people whose name signified 'merchants' (*Herodotus*); perhaps from Sygannu, 'to mutter, to chaffer.' You may hear the busy folk in a French market-town, buzzing like myriads of insects. Mounting the Danube, behold its fine tributaries, the Hungarian Teyss, Tibiscus or Teivi-wysc, and the Marissus, Maros or Mawr-wysc, *the great water*; on the other hand the Carinthian Save, allied to the Sow of India and of Stafford, in Kymric Saw, *the obstructing river*, and the Drave, "violentior amnis" Pliny terms it (*Nat. Hist.* III. 25), Traws, 'the sharp river' The name of Solva, a Romano-Keltic town above the Drave, still lives in Pembrokeshire. The city of Gran has two Keltic names Bregetium (*Ptolemy*), an ancient fortress on a high rock, which would be Bre-cêth, *the dark mount*; and a later, Strigonium, Ystry-gwyn, *the white or fair dwelling*. In Austria we have the Roman town of Scarabantia (*Pliny*), Esgair-pant, *the bend or depression in the hill range*. Mount Ketius, the Kahlenberg by Vienna, is Mynydd-cêth, 'the dark mountain'; the river Juvavus or Salza, Iou-avon, *the river of Jove*. Southward beyond the Terglou, the Tri-gledd, *three swords* or peaks of the Julian Alps we encounter the Carni, so called from Carn, *a stone heap*, the dwellers in the stony Karst; and descend to Tergeste, Têr-gêst, *the fair round expanse*, the modern Trieste hemmed in by the Karst and open only to the Adriatic.*

We have now pursued the Centaur's course, and traced our Kelts to the land of the evening star, to Hesperia, the West. At the head of the Adriatic is Venetia, or Gwyn-e-dd, settled in later ages by fugitives from Troy, as they say. Perhaps the Vennonetes

13. The Kelts in Western Europe.

* *Kêst* means in Welsh a place among mountains with but one outlet. So, Y Gêst near Portmadoc, and Hergest in Herefordshire.

of the Vintzgau in southern Tyrol were Gwyndyd like the Veneti. Re-inforced long after by the Galli Senones of France, the Kelts became masters of two thirds of Italy. But in a pre-historic period they seem to have been throughout the Peninsula. Whether the Volsci were related to the Belgæ of Gaul and Britain, I cannot say: but the Osci, so called for their broad speech, seem to get their name from the Welsh root Wsg, *that which opens*. How well do the chief cities of Italy harmonize with Keltic roots! Imperial Rome derives from the Greek Rhomè, the Welsh Gryn, *strength*. Milan or Mediolanum, built by the Gauls (*Pliny III. 17*), was at first Mai-lan, *the clearing* or place *in the plain*. It is still in German *Mailand*. If we sought a Keltic name suited to its modern splendour, it might be Meddv-lan, *the delicate town*. How admirably does Genoa express its position at the bend where the two Riviere trend east and west! For Genoa, like Geneva and Genabum (Orleans), is but the Irish Cean-abhan, *the head of the river*, the Welsh Pen-avon. The grand features of nature, the Alps and the Apennines, express to the Kelt their snowy height and eminence. Vesuvius would be Gwès-wy, *moisture (lava) in motion*. The vocable Wysc abounds in Piedmont in the form of *Asca*. [*E. G. Anzasca, Calasca, Verzasca, Biasca, Novasca.*] I venture to interpret the Lacus Verbanus, Lago Maggiore, as Llŵch Gwerddvan, *the lake of the green hills*; that of Lugano, as Llŵch Lluggain, *lacus lucis candidæ, the bright lake*; that of Como, the Lacus Larius, as Llŵch Llariaidd, *the gentle lake*; and that of Garda, the Lacus Benacus, as Llŵch Ben-aig, *the head-water* of the Mincio. How characteristic the names of the Keltic rivers in Italy! The Pò or Padus was so called from the *pades*, in Welsh ffawydd, *beeches* growing near its source. The Ticinus, a river grievous by its inundations, with its tributary the Blenio, as also the Athesis, were called Dygyn, Blin, Aethwysc, words denoting the trouble they occasioned. The foaming Mincio must have been Mynych, '*frequent*,' from its impetuosity. The torrent Quirna on the Simplon is identical with the Guirna of Hindostan and the Chwernwy, a tributary of the Irvon in South Wales; but the Welsh reveals its

meaning of Chwŷrn, *rapid*. If we went seawards to the west, we should be led to pursue the Ligurian Kelts, who have given their names to Lloegyr (England) and Liguria, along that *honey-path*, which might express Int-e-mel-ium (Hynt y mël) or Vintimiglia; but in approaching Gallia, y Gre Gâl, the chief settlement of the Kelts, we meet with their traces everywhere; and having touched Switzerland and Spain we will close this long excursion. At Geneva, which was Cean-abhan, *the head of the lake*, as Pennilucus, Pen-llŵch, *the head of the loch*, was the Roman port at the upper end of it, we are on the Lacus Lemanus, Llŵch Llivon *the lake of floods*, so called from "the blue rushing of the arrowy Rhone." The Italians must have been preoccupied by the Arthurian romance, when they called the city *Ginevra* after Arthur's queen Guenevere (Gwen-hwyvar). So have I seen a *Castello di Merlino* mirroring its snows in a green Alpine tarn at the head of the Val d' Antrona; and a pass traversed by Hannibal became the Mont du Chat Artus, *the mountain of Arthur's Cat*. (*Paradin, Savoie*.) Let us indulge our fancy in a Keltic tour round Mont Blanc. We leave on the right the Mount Salève. It is justly termed in Irish Sál, in Welsh Sawdyl, *the heel* or extremity, from its precipices; on the left, the Brézon, which is synonymous with the Welsh Breiddyn. Onwards we come to Nant-arpenaz and Nant-Bourant; the one Nant-ar-pen-wys, *the hollow by the water-fall*; the other, Nant-Brwnt, *the toil-some hollow*, which it certainly is. Attendant on the Monarch of mountains are the Brévent, *the windy summit* (Bre-wynt); unless it be Pen-vre, *the head summit*; and the Buet, Bù, *the bull*. Proudest of the glaciers is Brenva, which I would willingly believe to be Brenn-và, *the royal place*. There too is Tâl-êfre, Tâl-geivr, *the jutting rock of the chamois*; and Mont Tacul, Taccl, *the arrow*. East of Mont Blanc is the Cramont, called so from its *rocks* (creigiau). The lake Combal towards the Mount of Jupiter (the Great S. Bernard) may have been Cwm-Beli, *Belinus' combe*, whose worship is indicated by the Sylva Belini, *Belin's wood*, near Lausanne. We descend to the valley of the Rhone by the Forclaz, a verdant pass, which is *the green fork* (Fforch-làs). We pass under

the Dent de Morcles in the Valais, the Dant-mor-cledd, *the tooth of the great sword*. Under the Dent du Midi is Lake Lioson, Lliaws-on, *abundant water*. Again on Lake Lemman we are at Chillon, Cil-llôn, *the pleasant recess*; opposite is Meillerie, which for its beautiful name deserves to have *the lark* (Meilierydd) for its sponsor. At Vibiscum, Cwm-wysc, we again detect the Keltic *wysc*. 'Sweet Clarens' is Claer-wen, *bright*. Lausanne or Losanna the Irish renders Lôs-an, *the water's end*. We close with fair Montbenon, Mwnt-benn-on, *the mount at the head of the water*.

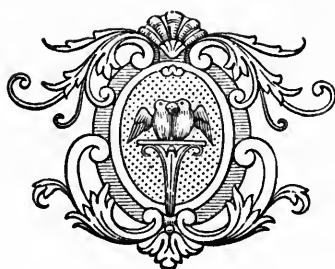
The Kelts advanced along the shores of the Mediterranean, and were known by the name of Ligurians. They were intrepid seamen, worthy of being the progenitors of Christopher Columbus. They will again appear in Britain, and bequeath their name and spirit to England, the Keltic *Logres* (*Milton, Paradise Regained*) or Lloegyr. From Aquitania, the modern Gascony and Guienne, called from its many rivers Ach-tan, *the spread of water*, they would cross the 'Bryniau' or Pyrenees beneath the towering Canigou, Cann-ig-wy, *the white terrible place*, or, as M. Bullet has it, Cann-gwddwy, *the white or snowy neck or ridge*. To the South they would find a race more ancient than themselves, the unsubdued Iberians or Basques; they, too, had come from the Caucasus, but were now Cantabri, called, I suggest, from Caint-tavar, *the spreading reach of land*; for I cannot believe Biscay was their Cynta-vro or *aboriginal land*, as Lluyd holds. Here the two races combined, or were so mixed up as to be called Kelt-iberians by the Latin writers. It is perilous to advance Keltic claims in the land of the Euscaldunac; but I will observe that some names of their princes seem Keltic. Such I regard Abelux, E-belauc, *the warlike*, a chief opposed to Scipio (*Livy*), with Albutius and his betrothed Indibilis, the objects of Scipio's generosity, (*Arrian*) who might be Elwyddan and Tudvil in Kymric. The mountain range of Idubeda is Y dû-bedw, *the dark birch* (*Pliny III. 3*). Talavera (in Castille) is pure Welsh, Tâl-aber, *the head of the confluence of the Tagus and the Alberche*; and Cape Finisterre is Artabrum

promontorium, Penrhyn Aberarth or Arthvar, *the fell headland*. The British familiar names of the Avon, Tamar, Monnow, Towy, Teivi, Llugwy, and Dee already distinguished rivers in the Peninsula. The tribe of Praesamarci are marked 'Keltic' by Pliny; they got their name from their Près-march or *fleet steeds*. The people of the province of Alemtejo in Portugal were also known as Keltici; one of their towns was Turobrica, Dŵr-brig, *water's end*. Another tribe in Baetica styled 'Keltic' by Pliny was the Mirobrigenses, Mŷr-brig, dwellers on *the sea dunes*. Bordering on the Kelticoi, in the forests of Tartessus Gargoris or Gorgwr, *chief*, the oldest king of the Kynetæ (Gwyndyd) first discovered the way to gather honey (*Justin, XLIV. 4*); and I would imagine that Arganthonius king of Tartessus, who lived a hundred and fifty years (*Pliny, Strabo*), won from his silvery hair the name of Argann-tönn, *the glistering wave*.

It may seem needless to discuss the notion of the Kelts having passed through North Africa. But Nennius and the Irish scholars will derive their Scottish ancestors from Egypt

14. Were the Kelts in Africa? by way of Spain; and the authority of Tacitus persuades me to accept the Iberian origin of, at least, the Silures of South Wales. Baron Bunsen favours the notion, as supported by a few etymons. An ingenious inquirer derives the river Nile from the Erse Neimeamuil, *heavenly, blue*. The Lake Moeris seems to be W. Môr, *the sea*. The Egyptian goddess of art and industry, Neith, is connected with the Greek *netho*, the Welsh *nyddu*, 'to spin.' Thermuthis the daughter of Pharaoh, who protected the infant Moses, might be Termud, *silent*; an epithet suited to that mysterious land. If the Iberians or Ligurians reached Spain by way of Libya, they might have termed the Libyans so from lleb, *pale yellow*, the Moorish complexion. The Irish would interpret the Gaetuli as Gaoidheal, *dwellers in the bush*. (*M. le Baron De Belloguet*.) The Garamantes may imply Garmaint, *loud outcry*, or Garmwynion, *horsemen*. (*E. Lhuyd*.) In Mauritania we have the river Mulucha, moloch, *tumultuous*, and the

Lixus or Llugwy, *bright water*. Dyrus or Diryn was the name of a portion of mount Atlas, if not the Peak of Teneriffe; otherwise Duryn, *a beak or snout*, as we speak of the Naze and the Cap du Gris-Nez. Abyla opposite Gibraltar implies an Alp or *highland*. The Phoenicians gave to Cadiz the name of Gaddir or Gadeira, meaning like the Welsh 'Cader' *a fort or castle*.





CHAPTER II.

THE KYMRY IN PRE-HISTORIC BRITAIN.

WE have now "fled over Adria and the Hesperian fields, And o'er the Celtic roam'd the utmost isles." (*Paradise Lost, Book I.*)

1. Condition of Britain; probable survival of Saurians. Gallia, so called from Gâl, *the open* dis-afforested *plain*, was reduced to cultivation by tribes more advanced in civilization than the ruder Kelts who dwelt in *the bush* as trappers and fishermen. The latter were called Gwyddyl from their life in the woodlands. I avoid dwelling on France or Gallia, because its Keltic origin is incontestable; the proofs are abundant; and my aim is to illustrate only a portion of the race, the Kymry, as the Welsh still call themselves. To them their Armorican brethren are still *Britons* (Brython); their Gaelic or Irish cousins are Gwyddyl, *Kelts*; their English supplanters, *Saxons* (Saeson,) but England remains *Liguria* (Lloggyr). To believe their traditions, the Gwyddyl or Gael appear as tribes, some hostile, some friendly, but ever subordinated to the primary claim of possession advanced by the Kymry. I must think that the westerly position of the Irish Kelts implies rather that they, and not the Kymry, have the best title to priority of settlement. Weird traditions exist of aboriginal dwellers so barbarous that the foxes were their dogs and rude stone heaps their cabins. But I judge this must refer to a dark consciousness of some Turanian stragglers who preceded the Kelts. Britain, we are told in the Triads, was known to the Gauls of the continent (*Y Gal Gre*) by the name of *Clas Meiddyn, the Green spot of the cliffs* before the Kymric settlement; afterwards *Y Vêl Ynys, the honey island*. I suppose the name really was *Y Wenu Ynys, the white island* or Albion. It later on was called Prydain, Britain, after an

heros eponymos, Prydain ab Aedd Mawr, a hero whose existence is a myth. The Kymry found the island, not only the home of wolves and bears, but also of the ychain bannawc, *wild bulls* or buffaloes like the Urus of the Hercynian forest; and it was infested by the formidable Avanc, whose capture was a principal feat of the Kymric chief Hu Gadarn. This, I presume, indicates the survival of gigantic *saurians* in the ample swamps of Britain, and is connected with similar legends *e.g.* of the *Tarasque* which S. Martha in Provençal story drew out of the Rhone, and of those weird monsters (Gwŷdd Ellyll,) which a Triad describes in terms (*banawg*, *ednyvedawg drythyll*, a *melyn*) that would tinge with horror Mr. De Quincy's wildest dream. (*Confessions of an English Opium-eater.*)

The account of themselves rendered by the Kymry of Britain makes them consist of three tribes of the same stock, who came

**2. The original
Kymric tribes; the
Kymry.**

over as peaceful settlers, eschewing wrong and oppression; the Kymry (in a restricted sense), the Lloegrwys, and the Brython. The two last are made to come from Aquitania (*Gwasgwynn*) and Armorica (in a large sense,) in other words, the coast of France from the Pyrenees to the Rhine. Though bearing names implying they were *seamen* (*Liguria*, *Llŷr*, *the sea*) and plaided warriors, they are distinctly said to have issued from the primitive stock of the Kymry, and to have coalesced into one nation with the tribe which bore the name of their common ancestors. This leading tribe, they say, came over the *hazy sea* (*Môr Tawch*) under the conduct of Hu Gadarn, or Hesus the Gallic war-god, from an undefined country designated as *the summer-land*. Caesar confirms the tradition as it relates to their Gallic origin, and calls the people *Britanni*. Not a single Roman or Greek writer seems to know the name of *Kymry*, nor was it employed by the Saxons. To them the Britons were *Welsh*, (*Gallici*, *Wylysc*); an offshoot of the continental Gauls, whose likeness they shunned and whose lack of energy they despised.* With the Irish and Gael, the Welsh are

* "*Inertia Gallorum.*" Tacitus, *Germania* c. 28.

always *Breathnach*. The Armoricans always call themselves *Brézon*, 'Britons.' We know not how the Britons called themselves in their own tongue, while the Roman empire stood: their earliest monuments date a century or more after the fall of the empire; but from that period they have down to the present persistently called themselves KYMRV. M. Aurelien De Courson ingeniously supposes they adopted the name in the sense of Aboriginal Britons, as a sort of protest against Anglo-Saxon intruders. But this savours of a plea set up in a law-court to estop encroachments. The debate between the two nations was maintained in a ruder fashion, and I think it more probable that the name which the Britons inherited from their Kimmerian ancestors was never forgotten during the past, and that it asserted itself vigorously when the framework of Roman polity disappeared. One of the latest French Keltic scholars M. Valroger offers no explanation of the term Kymry, (as De Courson does,) nor notices the remains of Keltic speech in northern Europe (as given by Pliny,) nor explains why the Kimmerioi (if German) are found in the extreme west by Homer and Herodotus. I bow to the authority of Tacitus, when, recalling the former splendour of the Kimbri (of Denmark) in conflict with the Romans, he says it took over two centuries to set about conquering Germany; (*Germ. c. 37.*) thereby implying that he took the Kimbri for Germans. Yet when I read in Pliny that in the language of these Kimbri the Northern Ocean was called *Morimarusa*, *the sea of the dead*, and find it pure Welsh (*Môr-marwys*.) I cannot resist concluding that either the Kimbri were Kymry, or else that in remote times the tongues of Kelt and Goth agreed. This conclusion is fortified by the fact that, according to Hecataeus, the name the Scythians (Goths) gave the same Ocean was *Amalchium*, signifying *congealed*; and in Welsh *Mwlwch* means *a concrete mass*. (*Pliny.*) It is not impossible that some of the Kimmerioi, who retired from their Asiatic home before the onset of the Scythians, took a northern course, which the pursuers afterwards followed under the conduct of Odin from the Sea of Azof to the shores of the Baltic. Precisely on the Baltic we find the Aestyi (or Esthonins,) whose

language approached the British, and who termed their valued amber Glesum (Glwys, *the beautiful thing.*) (*Germ. c. 45.*) Their adventurous neighbours the Goths seem to derive their name from the Erse Gaoth, *the sea*; they were pirates. Treva (pure Welsh) was the Kimbric name of Hamburg. In the North, a promontory termed by Pliny 'Keltic' was Lytarmis, perhaps Llwyd-arnes, *the hoary presage* of weather. Indeed Tacitus himself points out how slight a barrier the Rhine proved to prevent the Gauls and Germans from mutual encroachment, and how the Helvetii and the Boii were confessedly Kelts. (*Germ. c. 28.*) Perhaps the Catti (or Hessians) might be mixed Kelts. Their name seems to be Căd-wyr, *warriors*. One of their princes was Catumerus, or Cădvor, *the great warrior*. A bishop of Metz was Caddroë, or Cadwr, *warrior*. The ancient tribe of Condroz near Liège were the Catuaci, or Căd-gwawch, *the war-cry men*. The Hainaulters were Nervii, or Nêr-wyr, *the strong men*. Those of Brabant were the Levaci, Llevawc, *the shouters*. They of Louvain were Grudii, from Grŷd, a *war-hoop*. Two Belgic princes occur with names clearly Kymric; Catualda, or Kadwal (*Tacitus, Annales II. 62.*) and Boduognatus, Buddug-nawdd, *victorious auspices* (*Caesar,*) whom Antwerp honours with a statue. The lake that afterwards became the Zuyderzee in Holland was of old known as Flevum, Lliv, *the flood*. At Domburg in Zealand an inscription was found to Nehalenia, the Keltic goddess of the briny sea (Nyv-halen.) The coastmen of ancient Belgium were called Menapii from their dwelling on *the water's edge* (Min-av). This array of facts may, perhaps, justify a conjecture that the Kymry were meant by the *Gambriviî*, whom Tacitus mentions as among the true and ancient factors of the nation more recently termed 'German.' (*Germ. c. 2.*) But, assuming the Kymry came to Britain from the north, I am persuaded they came thus gradually and by the narrowest passage, not from the Kimbric peninsula. When Caesar [*De Bello Gallico II. 29*] makes the Atuatici among the continental Belgae of *Kimbric* origin, he would hardly have done so, had all the Gallic Belgae been equally of *Kimbric* descent, that is, Kimbric of Jutland.

Next to the Kymry, whether from priority of settlement or larger occupation of territory I cannot tell, but certainly in order, come the Lloegrwys or Ligurian Kelts, who came over from Aquitania and appear to have admitted foreign elements to some extent; and therefore, perhaps, were on the whole less homogeneous and loyal to their stock than the other two tribes. While the Kymry glory in the untarnished lustre of Caractacus, and the Brython bred the heroes of Gododin and of the Strath-clyde, the Lloegrwys have to bear the infamy of Vortigern. They were less successful than the Kymry in maintaining their independence; and their last foothold of liberty, Cornwall, was wrested from them centuries before the extinction of Kymric autonomy. The Cornish knight Sir Tristram occupies no enviable position in the legends of chivalry. The cause of this difference may be the completer subjection to Rome of the southern Britons. The rude mountains, the inhospitable sea, have ever been more kindly to liberty than the affluent ease of the lowlands. But the Lloegrwys had long been inured to the citizenship of the world. They had acquired the elegant tastes of the cultured Romans, as the *Aquae Solis* of Bath and the hypocausts of *Uriconium* still witness. *Claudia Rufina* had wedded the senator *Pudens*, and was complimented by Roman poets. But, I imagine, a foreign strain in their blood rendered them less sternly patriotic than the Kymry. I conjecture that that foreign strain proceeded from intermixture in Aquitaine with the Basques: but the consideration of this must be reserved for the following section.

Third of the Kymric tribes were the Brython, who came from *Armorica* or *Llydaw*; not the *Armorica* restricted to the peninsula that yet bears the name (*Britanny*), but the *Ar-e-môr* or seacoast of north-western France, *Gallia Belgica*. They seem to have been more closely identified with the Kymry, and in later times reproduced Kymric features in their continental settlement. This view accords with *Caesar's* account. Bearing regard to the identity of religion, their speech 'not very different,' and their behaviour in

courting, and presently shrinking from 'danger,' he believed the Southern Britons were Gauls, who still bore the names of those 'cities' or *ciwdawd* whence they came to Britain for plunder. Such were the Parisii settled on the Seine and the Humber; the Atrebates of Artois and Berkshire; and the Belgae of the north of France and the west of England. Pliny notices a tribe of *Britanni* along with the Ambiani. (*Nat. Hist. IV. 16.*) It may be that Taliesin alludes to them in these lines; "Morini Brython rhyddaroganon, A medi hëon am Havren avon." But more remains; Dionysius Periegetes notes *Britanni* south of the Rhine. Pliny (*XXV. c. 6.*) remarks with astonishment a medicinal plant of Friesland that was in his time called *Herba Britannica*. A chain of hills there is *Brettenberg*. Near Ems are vast heaths called *Bretansche Heide*. The old name of Mons in Hainault was *Bretten*. At the mouth of the Rhine by Katwijk was the fort of the Britons, *Brettenburg*. At Domburg in Zealand was found an inscription to the Keltic goddess of the briny sea, *Nehalania*, *Nyvalon*. Ecbert of Holland, archbishop of Treves (10th cent.) was styled E. de Britannia. (*De Belloguet.*)

To conclude; the result of my inquiries implies the relation 1. of the Lloegrwys with the Ligurians of Italy and Gaul. 2. of the Silures with the Iberians or Basques of Spain. 3. of the Kymry or Britons with the Gauls of the continent, but especially with the Belgae and *Britanni* of the lower Rhineland.

The red hair and large limbs of the Caledonians convinced Tacitus they were of Germanic origin; a Triad classes the 'ciwdawd Kelyddon' in the North, first of three protected

4. As reported by the Romans: The non-Kymric tribes. tribes that came to Britain without arms or assault by consent of the Kymry. The second was "the Gael stock (Yr al Wyddyl) and in Albany they remain." The third was the men of Galedin, who came in bare ships to the isle of Wight, when their country sank beneath the sea. Lluyd suggests they were from Holland; but their landing in Wight points to a catastrophe in the Pays de Caux on the opposite coast; they were 'viri Caletini.' The whole

subject is involved in difficulties. If we accept the account given by the later Kymry, it offers no explanation of the origin of the Gwyddyl or Gael, who certainly occupied South Britain long before the Brython, whom Caesar encountered. I venture to suggest that they occupied the place assigned by the Brython to themselves under the name of 'Kymry' in the Triads; and that the three tribes relate to 1. Kimmerians who arrived at a very early period; 2. Kimmerians who arrived from the shores of the Mediterranean; 3. Kimmerians who came from Gaul and the Baltic. It is said that the Picts in Scotland were from Scandinavia. They are called Gwyddyl Ffichti, *painted Gael or dwellers in the bush*, to distinguish them from the true Gaelic stock from Ireland, that is to say, *Yr al Wyddel*. But Lluyd has given a Pictish poem, which is simply very barbaric or archaic Welsh. Their princes Ougen (Owain) and Talargan (Tál-arian), A.D. 736—750, have Kymric names. Another foreign race were the Korannyeid or Coritani dwelling by the Humber, who are charged with being ready traitors of the Kymry, and with uniting with the Romans and Saxons. This will help to explain how the Angles so easily overran eastern England. If the Korannyeid be derived from *corr*, *a dwarf*, they were probably dark squat people of Ligurian origin, regarded with aversion by the Kymry. Mr. Price (Carnhuanawc) says they were so clever as to ken every speech the wind fell in with, and their mintage was *arian corr*: a tradition of the superior intelligence of the Ligurian race! The Triads make them come from Pwyl, Apulia in Italy; and Pliny curiously notices in South Italy the Corani, "a Dardano Trojano orti." (*N. H. III. 5.*) De Belloguet erroneously cites Owen Pughe as assigning the first place to the Coritani among the settlers in Britain, according to an old tradition, "which only admits the Britons after them, making no mention of the Kymry." The truth is that the tradition relates to *seven* hostile occupations, beginning with the Coraniaid, then Draig Prydain, 'the Dragon of Britain' (whatever that was!), and ending with the Romans and Saxons. The painted faces and black curly locks of the Silurians of South Wales as well

as their situation over against Spain, made Tacitus believe they were Iberians, who had emigrated into Wales. Other facts point to the same conclusion. Dioscorides refers to Kourmi or *cwrw*, as a drink made of barley, used by the Western Iberians and the Britons. The Welsh of South Wales seem to have much affected lime or whitewash. I cannot but think the taste and practice came from the Basques or Iberians, from whom Tacitus derives the Silures. May it not be that they in turn humbly imitated the superb stucco of the Phoenicians, whose richly ornamented palaces in Malta so impressed Diodorus? (*Lib. V.*) Davydd ab Gwilym calls on the summer to gild the castles of Glamorgan "white with lime." The Germans too sometimes applied a plaster so pure and resplendent as to resemble painting. (*Tacitus, German. 16.*) Henry of Huntingdon avers that there came people from Spain into Ireland, and that some of them remained who in his time still used the same speech and were called *Navarri*. He means the Iberians or Basques. (*Lib. I.*) It is remarkable that the Achau'r Saint affirm that some of the sons of Brychan of Brecknock (himself an Irish Kelt) went into Spain as *Penrheithiau* or chiefs of jurisprudence;* and when S. Vincent Ferrer (A.D. 1400) preached in Brittany, he was struck by the resemblance of the Bréton character and that of the Keltiberians of Spain. (*Sanctorale Catholicum. Aurelien De Courson.*)

Nennius confesses that the origin of the Scots was uncertain. He relates a strange tale of their encountering in mid-ocean *a tower of glass*, and perishing in the attempt to investigate it. They may have been deceived by a mirage. A visionary Island of S. Brandan is sometimes seen in the latitude of the Canaries. Or the tale may relate to a Druidical myth of the Isles of the Blessed, which is preserved among the American Zuni, presumed descendants of Madoc of Wales; and the Triads say that Merlin and his bards went to sea in a house of glass. We tread on firmer ground,

* Their names were Pascen, Neffai, and Pabiali, born of a Spanish mother.—Wm. Owen, *Kambrian Biography*.

when we are told that the sons of Liethan occupied Menevia, Gower, and Kidwelly, till they were expelled by Kunedda Wledig and his sons. This is confirmed by a poem of Howel ab Owain Gwynedd, who mentions Rheged and Caer-liwelydd as being in South Wales. He had ridden thither from Kerry. But as Caer-liwelydd certainly was Carlisle, and Rheged in the north of England or in Galloway, the names must have been applied by the men of Kunedda to their new settlements in Wales; as so many Welsh names were revived in Brittany, among them Kerdluel or Llywel or Carlisle. Tacitus agrees with Caesar as to the Gallic origin of the Belgae, the most numerous tribe of the Brython. Plutarch tells how Cato the elder and Sulla had *red* hair and *blue* eyes, *like the Gauls*. The type still survives in Wales. The Irish, thought Plutarch, differed little from the Britons, and not for the better. (*Agricola*, ii, 24.) The geographer Mela, who confesses his means of information imperfect, pronounces them "ignorant of all virtues, and void of piety to a degree;" a charge which may turn to the honour of the Gwyddyl, seeing Pompey's finding the Holy of Holies at Jerusalem *void of images* made the Romans infer that the Jews were next door to atheists. Diodorus, before Mela, notes that the northern Britons towards Scythia, and those that dwelt in Erin, some of them, were *cannibals*. Anthropophagy was a Scythian custom; and I should thence infer that some of the northern tribes (such as the Attacotti) were from Scandinavia.

Before the Britons reached their island-home, they had inherited or invented the essentials of primitive civilization. Some of their

traditions resemble Semitic records of antediluvian patriarchs. Nevydd nâv Neivion, whose ship saved the survivors of a deluge, may be a memory of Noah, unless the Triad intends indefinitely *The Heavenly One, the Lord of lords*. Gwyddon Ganhebon, "the first in the world that composed vocal song," and "whose stones had written upon them all the arts and sciences of the world," must, surely, be intended for Seth, whose inscribed tablets in Egypt are mentioned by Josephus, and whose name was borne by Sethos the

Egyptian king. If a portion of the Kelts traversed Egypt, they would have been impressed by such monuments.

In Idris the astronomer I discern a myth of Enoch, who is known to the Orientals as *Edris*. Under astronomy are veiled the pretences of *astrology*. Such was the knowledge of the stars, their nature and conditions, possessed by Idris, says the Triad, that he foretold what men desired to learn. Such *astronomy*, perhaps, Pliny was entitled to treat with little respect. (*Nat. Hist. XVIII. 25.*) Not so, the simple music that soothed the infancy of mankind. "The ancient wisdom of the Greeks," remarks Athenaeus, "appears to have been chiefly devoted to music." Such musical wisdom was the endowment of Tydain-tad-awen, *the Father of song*, whom Owen Pughe regards as the Egyptian Taaut or Hermes Trismegistus; of Alon, who I think was the Olen of Lycia; and of Blegrwyd the ancient king, whom Geoffry of Monmouth pronounces 'incomparable' and 'the God of music,' and whom Thomas Walsingham oddly classes with Orpheus and Nero of Rome in respect of voice and skill in singing.* The connexion of Hu Gadarn with the invention of ploughing land has been already noticed: but it is difficult to imagine any Aryan race ignorant of ploughing, unless the Kymry had lost the art in the forests of the North and been barbarized into mere trappers and fishers, and Hu had succeeded in recovering it. The Armorican S. Iltutus before A.D. 480 introduced an improved method of ploughing. Many less important inventions were owing to the continental Kelts. The art of inlaying brass with silver, especially for the adorning of horse-trappings was the invention of the Bituriges. Others invented ploughs with wheels, hooped casks to preserve wine, barm produced from ale to ferment bread, the use of marl to enrich land. (*Pliny, Nat. Hist.*) Morddal, called in the Triads Gwrgweilgi, *the seaman*, clearly a foreigner, perhaps a Phoenician, taught the Kymry to work with stone and lime. Corvinwr, the bard of tall Keri of the white lake, first made a ship with sails

* He calls him Bledgabred the Briton.

and rudder for the Kymry. Coll mab Collvrewy first brought wheat and barley into Britain. Coel, a grandson of Caractacus, introduced a mill with wheels. A curious mill, with a wheel partly of iron, apparently made to work by magnetic action, was to be seen A.D. 1574; and the remains of such an one was found in Edeyrnion, says Dr. John Davies the lexicographer.* In a higher department of civilization, that of government and law, Menw appears to belong to remote antiquity. His name connects him with the Hindû Menu, Menes the first king of Egypt, Minos king of Crete, the Teutonic Mannus, and the Persian Mani. Prydain ab Aedd mawr, *Britannus son of Aedus the great*, is said to have ordained an elective monarchy, answering to the Greek *Hegemonia* and very much resembling the Imperial constitution lately set up in Germany, where the Emperor is *Kaiser in Deutsch-land*; this certainly corresponds with the rule adopted in Keltic Gaul; but Prydain, if he represents the Britanni of Gaul, as M. De Belloguet maintains, should not be son of the Aedui, for the Britanni, Ambiani, &c., were under the leadership of the Treviri. Dyvnwal Moelmud, about B.C. 400, and Brân ab Llŷr, are said to have completed the work of their predecessor. Had the Kymry faithfully adhered to the spirit of this constitution, they would have fared better. But the restless Keltic nature asserted itself. Tacitus observes that the government of kings had given way to that of chieftains; the result was faction, so that two or three 'states' (*ciwdawd, civitates*) would rarely combine to ward off a common peril; fighting singly, all were overcome. (*Agricola, 12.*) Pomponius Mela also notices, that, although the British chiefs were rich in land and flocks only, as was afterwards the case in Wales, yet the lust of dominion and desire to extend their possessions caused them often to molest one another. (*III. 6.*)

6 The Druids, their religion, gods, and mythic personages.

The Kymry from the earliest period of their history appear to have been dominated by a priestly caste, which offers a striking resem-

* See Owen Pughe's Dictionary under *Breuan*.

blance to the Brahmins of India. In Gaul they appear to have superseded the more primitive and less organized rule of the chiefs of clans. This sacerdotal order was called Derwyddon or Druids, in Irish Draioith, after the oak or *derw*, their sacred tree, without whose leaves they performed no religious rite. It procured them the name of Saronidae with the Greeks. They used the vervain as well in their incantations; as Taliesin sings, "A'n maglas blaenderw O warchan Maelderw," "A sprig of oak has ensnared us by Maelderw's incantation." They were regarded as enchanters by the Romans, as seems clear from the Augustan History, where a Gallic Druis or Druidess predicts to Dioclesian, then a private soldier, his future elevation to the purple; and from Mela, who tells how a college of Druid virgins in the isle of Sena assumed the forms of animals and procured favourable winds to the mariners. We here perceive the origin of the mediaeval fairies and enchanters. All are familiar with their devotion to the mistletoe, and the ceremonious employment of a golden falchion to gather it. The sacred isle of Mona, then dark with umbrageous oaks, and called Ynys Dywyll, *the dark isle*, was the Druids' favourite residence, such must have been that famous forest of Darnant in the romances of Perceforest and of Lancelot, which extended to the sea of Cornwall and of Sorelloys (Scilly).^{*} Their place of solemn assembly in Britain was Abury in Wiltshire, called Gorsedd-bryn-gwyddon, *the throne of the wizards' hill*; in France "the ancient famous religious Druids" had their chief abode at Dreux in the territory of the Carnutes. (*Sir Nicholas Throckmorton.—Calendar of State Papers, Foreign Series, June 24, 1560.*) Even in Galatia, the Gallic emigrants met under an oak, as the Basques did under that of Guernica. For they termed their place of national assembly Dru-nemeton, or Derwnyvedon, *the sacred oak*. According to Taliesin, the Druids' lore must have resented the fresh influence of their forest-life. He says, "Pan yw diën gw lith, A govwy hinon, A mël a meillion, A

^{*} The name is pure Welsh, Dâr-nant, the brook or glen of the oaks.

meddgyrn meddwon, Addwyn i ddragon Ddawn y Derwyddon." "When the dew lies still, and summer visits us, and the honey and trefoils, and the mead-horns are full, pleasing to the prince is the lore of the Druids." Caesar tells us that their teaching was oral and embraced all knowledge available to them, but chiefly astronomy and physical science. They taught their adepts a great number of verses, so that some remained learners twenty years. M. De la Villemarqué in his *Popular Songs of Brittany* has preserved a Druid song sung in a place in Finisterre, in which scraps of matter are strung on *numbers*, as in the Welsh Triads. The Druid teaches the mab gwenn or child, there are "three beginnings and endings to man and an oak, three realms of Merlin, yellow fruit, bright flowers, laughing infants." "Tri derou ha tri divez, D'ann den ha d'ann derv ivez; Tri rouantelez-barr Varzin; Frouez melen, ha bleun lirzin, Bugaligou o c'hoarzin." (*Aurelien De Courson, Histoire des Peuples Bretons, T. I. p. 57.*) Above all the Druids taught the immortality and transmigration of souls; but whether it ended in Pantheism, I cannot resolve. The Metempsychosis is taught in the Kād Goddeu (Battle of the Trees) of Taliesin; and in the Discourse between Arthur and his nephew Eliwlod transformed into an eagle. If they on this side approached the truth, a practice of human sacrifices and cannibalism was so revolting, that in Gaul it was forbidden by Tiberius Caesar. (*Pliny XXX. I.*) The motive of such atrocity must be sought in magic and in a supreme effort to procure Divine aid, as we find exemplified in Mesha king of Moab sacrificing his son in his utter distress. The same motive is assigned in the Popol Vuh to the elders of the Quiché nation, after their sufferings in icy regions ere they reached America. Cannibalism was practised in Erin (*Diodorus*); and we have already met with the formidable Attacotti near Glasgow. (*Gibbon, Decline and Fall, &c., Vol. III. p. 316.*) A gruesome example of incongruous religion is afforded us by the Triad, which speaks of Gwrgi Garw-lwyd, a Caledonian who united with Aethelfrid of Northumbria against the Kymry, and who practised anthropophagy with a singular reservation in favour of

the Sunday. *The birds of the white lake* (Adar y llwch gwyn), with golden collars about their necks, may designate Attacottian cannibals decorated with the torques. If such at all existed, we can understand how Druidic sanctuaries presented portentous images of deformed lineaments and frightful aspect within deserted walls, which with rugged mountains and destructive rivers were objects of veneration to the Britons. (*Gildas.*)

The religion of the Druids in its primitive aspect closely resembles that of the earliest races of men. The ancient inhabitants of Ceylon, Diodorus tells us, venerated the all embracing Heaven and the Sun, and generally all the host of heaven. At the feast of the Sun in May the Peruvian Yncas invoked the Creator, the Sun, the Thunder, to multiply the people and grant them peace. (*Rites of the Incas by Christoval De Molina, translated by Clements Markham.*) So, we are told, Teutates, Duw-tat, *the Father-God*, was the chief divinity adored by the Gauls. Then we have Belenus or Belin, *the sun-god*, derived from the Phœnician Belus or Baal, whose river, Avon-Beli, was a name of the estuary of the Mersey, anciently Belisama, Beli-ys-avon; his Gallic name also was Grannus, in Irish Grian, *the Sun*. He seems to have been worshipped also as Belatucadrus, Bel-y-duw-cadr, *Beli the mighty God*. Taranis was the divinified *thunder*, and is mentioned by Lucan along with Hesus or Hu Gadarn, the special national god of the Kymry, venerated as their leader in emigration and the author of agriculture. He was sometimes identified with the Supreme Being, and figures in romance as Huon of Bordeaux 'emperor of Constantinople.'

Camulus (from the Irish Kama, *the brave*), was the Gallic Mars. In Welsh, Campus means *the dexterous*. Ogmios (from the Welsh Og-Hogyn, *a youth*, 'the strong') was the Gallic Hercules. The magic caldron of Keridwen denoted the renovating power of Nature; to it Taliesin imputes his inspiration in the lines, "Mi a gevais awen O bair Keridwen." Olwen, too, was a Nature-goddess, in whose footsteps sprang up four white trefoils, whose hair was yellower than the flowers of the broom, and her flesh

whiter than the foam of the wave. Her name, like the German Alvina, seems allied to the Alfar or elves. (*Ystori Kwlhwch*.) Gwenidw was the Kymric *Leukothea*, who daily drove ashore her white flock of waves. Margan was a goddess of the deep ("dwywes o annwvn;") which perhaps accounts for Morgaine la Faye being called the Lady of the Lake. Perhaps she may be identified with the Persian Peri *Merjân*. Or, possibly, Gwenddydd, *the day-star*, the sister of Merlin, may have been adopted in romances as the sister of Arthur, and rendered through the German Morgen, *morning*, into Morgaine la Faye, the enchantress and mistress of Sir Lancelot. In Italian, the Fata Morgana gave celebrity to that lovely phenomenon of the *Mirage*, so well described by Father Angelucci in the Straits of Messina, Aug. 15, 1643. (*Swinburne, Travels in the Two Sicilies*.) The Kymry conceived of the Power of Evil as a female whose magic steed March Malaen conveyed witches through the air, as the Canon Law intimates of Hecate and Herodias, and as we read in the romance of Cleomades. Possibly Malaen came from the Latin *Maligna*. Arianrod, a star-goddess, was the mystic name given to the seven stars of Boötes by the Britons. It signified *the silver wheel*.* Gwyn ab Nudd, *Fair son of the Mist*, was the happy name assigned to the illusion of the king of Faëry (*Buchedd Collenn. Sanct. Catholicum*); rendered, I conceive, by the romance-writers, in German as Elberich, in French as Alberon, Auberon, or Oberon, being a translation of Gwyn, *the fair* or *white*. He is classed by the Triads with Idris and Gwdion ab Don as one of the three astronomers of Britain. The latter seems to be Odin, borrowed from the Teutons. The milky way is his *burg* or caer, Caer-gwdion, the Valhalla of the Norsemen. But if borrowed, he was invested with a more pleasing character by the Keltic imagination, and is found associated with Math ab Mathonwy in conjuring by magic out of the blossoms of the oak, the broom, and the meadow-sweet the fairest damsel ever seen. (*Mabinogion*.) Taliesin treats them as enchanters, in

* Caer-Arianrod *castrum argenteae rotae*.

company with Eurwys and Eurion, and Euron and Medron, who perhaps were Druids living in tradition. Galian, "the most skilled armourer of his time," was meant for Wayland smith, the Volundr of the Edda. (*Ystoryau Chyarylmaen.*)

The fact that minstrels and composers of poetic eulogies came next the priesthood in the Druidic hierarchy marks the antiquity

7. The Bards: their ideal of civilization.

of their system, and carries us back to the age of Homer. He tells us, the singer met with honour and respect among all men. (*Odyssea, VIII. 4, 80.*) The science of the old Kymry, like that of the early Greeks, lay in music. Diodorus Siculus, B.C. 50, says that the composers of lays among the Gauls, whom they call *Bardoï*, sing praises or invectives along with instruments resembling lyres. Robed in skyblue togas, the emblem of peace and heaven, they also acted the part of the Hellenic *keryx*, and sought to reconcile contending warriors. As among the early Greeks, they were respected, and sometimes richly rewarded. Llywarch Hên could boast of a *cantrev* and a hundred oxen, the gift of Rhùn. Kyn-ddelw says, Rhiryd gave him a gift of ruddy gold, nothing less. "Kelenig rudd aur a roddai Riryd, Nym rhoddai à vai lai." A later bard boasts, that Rhÿs Grÿg shed his gold into the bards' lap like full ripe fruit, But the expenditure of the West was necessarily mean, compared with that of ancient India: The Hindû-Aryas lived in the golden age. "The gifts of Prithousravas are magnificent," says Vasa, "that generous master has given me a golden car." (*Rig-Veda, p. 434, translation by Langlois.*) Another boasts of a gift of three hundred horses and ten thousand cows; he was a master of hyperbolic style. But mere material ease and wealth do not necessarily connote true civilization. The spiritual must control the material. The most ferocious nation of America, the Aztecs, whose imperial palace stank with human sacrifices, had the most refined taste in goldsmith's work; and their speech possessed inflexions expressing *the respectful style*. The Basques, Horace's 'untamed Cantabrians,' have besides, a style to address children with and one suited to women. (*Baudrimont, Histoire des Basques*

primitifs, p. 195.) On the contrary, the gentle Guanches of the Canaries, unacquainted with wheat and the use of fire, were obliged by law to make way for every woman they met. The Keltic bards, too, rose superior to mercenary motives. They stigmatized the man who loved his appetite, wealth, and ease as one who was no patriot; they reckoned learning of equal dignity with the noblest descent; they declared there were three persons, whom everybody should look upon with respect, namely, he that looks lovingly on the face of the earth, on the exertion of art, and *on little children*; and they professed their delight in the increase of knowledge, the improvement of morals, and the triumph of peace over devastation and anarchy.

I have already indicated the motives of fear, of curiosity, or of interest that impelled the barbarian nations of antiquity to quit their precarious settlements; how Lygdamis the

8. Keltic migrations to the East. Kymro, to avoid the more powerful Goths, poured his horde on the rich plains of Lydia

from the Kymric settlement on the Palus Macotis. More than a century later, Elico or Helig, a Helvetian merchant, was employed by an injured Etruscan to tempt an invasion of Italy by the Gallic Kelts with the luscious bribe of figs and grapes, of the wine and oil of that favoured land. (*Pliny*.) The children of Nature eagerly embraced the offer; and under the conduct of Sigovesus (*Sig-was, the smasher*) and Bellovesus (*Bel-gwas, the warlike*), Arvernian princes, established themselves in the fertile plain of the Po, founded the grand city of Milan, and were known as the Isambra (in Irish *noble*), a name corrupted into Insubres. They were followed by Gauls of Maine and Chartres, led by Elitovius (*E-llid-wv, the hurricane*), who founded Brescia and Verona at the expense of the Etruscans. Lastly, the Boii (in Irish *Buidhe, the yellow-haired*) and the Senones (a name derived from *Sen* or *Hèn, the old, the honoured*) pushed forward and drove the Etruscans from their settlements on the Adriatic. (*Livy*.) Observe, how their princes' names still live in existing Keltic speech. Britomarus, a chief of the Isambra, is in Welsh *Brith-mawr, the great painted warrior*.

(*Livy.*) And Moritasgus, a king of the Senones (*Caesar*), is Mortagh or Murdoch, an Irish name. I know not whether the similarity of sound in that of Omortag king of the Bulgarians, A.D. 824 (*Eginhard*), be accidental or not.

A portion of these Gauls, following the auguries of the flight of birds, doubled the Adriatic, and scaling the Carnic Alps settled in Hungary. (*Justin XXVII. 4.*) B.C. 389 the Kelts of northern Italy under their captain, whose title (not name) was Brennus (the *brenhin* or king) took and burnt Rome, anticipating the equally transient success of Alaric and Genseric. Meanwhile the Kelts of the Danube inspired terror among neighbouring princes by their very name. Belgius (Bel-gwās, *the warrior*) defeated the Macedonian king, B.C. 278. The *brenhin*, whose name we know not, followed up this success, and proceeded to attack the sacred shrine of Delphi in hope of plunder; with true Gallic levity he jestingly remarked how the rich gods should bestow on men what they had no need of. Unlike the austere Iberians of Spain, who would not violate their rich soil, unless the lightning tore out its golden ingots, and gave them as it were a gift from God. (*Justin XLIV. 3.*) A severe hailstorm, aided by terrors of the supernatural, the multiplied echoes and visions of the gods, saved the temple from violation. The defeated Gauls fled, some to Asia, some to Thrace, seeking their Pannonian home. One detachment under the name of Skordiskoi (in Welsh, Ysgorddion, *strangers*) settled at the confluence of the Danube and the Save. Another, the Tectosages,* found their way back to their western settlement at Toulouse. They were induced by a pestilence to cast their sacrilegious store of Grecian plunder into a lake; as the Yncas of Peru did with their coveted treasures. (*Justin XXXII. 3.*) The gold of Toulouse became proverbial, as bringing ruin on its possessors. The defeat of the Romans by the Kymry in B.C. 101 was attributed to it. Some scholars refuse to identify the Kimbri allied with the Teutons, whom C. Marius defeated, with the Kymry and Kimmerioi of

* Teith-sâch, from their use of the plaid or over-all, *journey-sack* ?

remote antiquity. Pliny (*II. c. 14*) expressly classes them with the Teutons as inland Germans; "Ingaevones (Innwohners) quorum pars Cimbri, Teutones," &c. Suidas gives 'brigands' as the meaning of the word Kimbri, and it may be of the Welsh root *Cymmer- yd*, *to take* or *spoil*; but if they were Germans, why are they not included under the generic name of Teutons-Deutsch? Besides, I have shown from Tacitus that some Kelts were intermingled with Teutons in Germany; some words of their speech, preserved to us, are simply Welsh yet intelligible; and it is difficult to understand how Tacitus could write that the Kimbri were in his day 'a small estate, but their renown mighty,'* if they only formed an item in the Teutonic nationality. [*See Appendix No. VII.*]

Few of the modern Kelts, Kymry, Brézonet, and Gael, are aware that the Apostle S. Paul addressed an Epistle to a people of their blood and kindred. Yet such is indubitably the fact. So great an opinion was entertained in the East of the dash and prowess of

9. The Galatian settlement.

the Kymry-Galls that no prince engaged in war without Gallic valour in his pay. (*Justin XXV. 2.*) And so Nicomedes king of Bithynia gained their support by the cession of a province called after them *the Gallic Greece* or GALATIA. The settlers were from the South of France, the Tectosages, the Trocimi (Trwch-wyr, *truces viri*, 'desperadoes'), and the Tolistoboi (Tolws-tôv-wyr, *uproarious band* or *array*). The leader of the first tribe was Leonorios, in Welsh Lluniwr, *the marshal* or *disposer*. (*Strabo L. 12.*) The name was afterwards borne by a Bréton saint. One of the most interesting traditions connected with this colony is found in the Triads of the Isle of Britain, which relate that Ur Luyddawg, *Ur the levyer of hosts*, a Scandinavian chief, doubtless of the kindred Kymry of Jutland, for a stranger would not so easily have succeeded, came to Britain in the time of Gadial ab Erin (*when* we are not told), and by artifice procured succours of men and treasure to go on one of those marauding expeditions so dear to the Celtic

* "Parva nunc civitas, sed gloria ingens."—*Germ. 37.*

spirit. They never returned, but went as far as the sea of Greece, and settling in the land of Galas and Avena became Greeks. The learned Lhuyd guessed Galas was Corfu; he could give no account of Avena, and he has been followed by later scholars. But the names, surely, indicate Galatia and Armenia the lesser; and the adventurers went to re-inforce their Keltic congeners. Many names of men and places in Galatia support its Kymric character. One of its kings, Deiotarus (Duw-tarw, *the divine bull*), was the subject of an oration of Cicero. His treasure-castle in Bithynia was Blukion (Blŵch, *a box or treasury*). Brogitarus (Brôch-tarw, *the angry bull*) was the Gallo-Greek priest of Pessinus. (*Cicero*.) Donilaus (Dywnwal or Donald) was a Galatian prince on Pompey's side; Orgiagontis or Gwrgant, a Galatian king (*Florus*); Adiatorix was, perhaps, Aedd-twrch, *the loud boar* (*Strabo*); Centaretus, Kyn-drûd, *the chief brave*, or Kyn-dar-dd, *the first shot* (*Pliny*); Poredorax, a Gaul slain by Mithridates, Pôr-e-dorch, *the lord of the chain or torques*. (*Plutarch*.) Camma (*the crooked*) avenged the murder of her husband Sinetus (Henydd?) by poisoning his slayer Sinorix, Hein-rhi, *chief of the swarm*. Then there are the districts of Cammanene or Cam-maenan, *the crooked slate rock*, and Morimene bordering on Galatia, which I would fain connect with *Morven* the realm of Fingal. (Morben or Penmawr, *the great headland*.) We find the mountains Gorbeus, Gor-van, *high place*, and Lithrus, Llethr, *the steep*. We have Gangra the seat of king Deiotarus, Gann-gra, *the white gravel*, perhaps white-washed in Iberian fashion; and I ask indulgence for my fancy in rendering Rosologiacum by Cwm-rhôs-gwyllawc, *the combe of the gloomy moor*. The manners of these Gallo-Greeks were those of the parent nation. One of their tetrarchs kept open house for a whole year, and even caused travellers to stay till they had dined at his table. It was a Gallic custom, says Caesar, to constrain travellers to tarry and answer questions, and to crowd about pedlars in small towns. The language of Galatia was that of the country about Tréves in the fourth century, says S. Jerome. Kenones was a term used by the Montanist sectaries in Phrygia to denote the second rank in their

hierarchy, below Patriarchs but above Bishops. Perhaps the Phrygians borrowed it from the Keltic Galatians. Kynon in Welsh is 'a chief'; and I observe that Conon was the native name of the Isaurian emperor Leo IV. Cynon and Cynan were common Welsh names. Tasgodroungitai was the name given in the vernacular of Galatia to certain heretics, signifying 'men with a peg in their nose.' (*S. Epiphanius.*) Probably, they snuffled like our old Puritans.

Not content with their indigenous traditions, the Kymry of Britain, after the Roman conquest, greedily affected kinship with the Masters of the World, to solace the wounded susceptibility of a vanquished people, and possibly to secure the favourable regard of the Romans. How was this object to be effected?

**10. The fabulous
Trojan origin of the
Kymry.**

They soon perceived that all the Roman culture flowed from Hellenic sources; and that by the irony of events the fountain of Hellenic inspiration, the immortal Iliad, derived through the silver tube of Virgil's melodious verse the praise of 'Troy divine' as well as of its captors. Rome had adopted the myth of a Trojan descent through that correct but insipid hero, the *pious* Aeneas; all were ambitious of securing a fashionable ancestry; Padua adopted Antenor the Trojan, Lisbon the ingenious Ulysses, for their founders; the Kymry invented a descendant of Aeneas, Brutus *Darianlas*, 'of the blue shield,' who sailed from Italy and vanquished the giants of Albion. How deeply and how long this fable influenced the Kymric imagination may be judged by the fact, that Priam, Hector and his victor Achilles, Paris, and Helena, Aeneas and Iulus, long lived in Kymric speech as Periv, Echdor ac Achelarwy, Peris ac Elen, Einion ac Iolo. Taliesin terms the Kymry Gwedd-illion Troia, 'relics of Troy.' When the Chronicler of Strata Florida would scatter wild flowers on the grave of the Lord Rhys of South Wales, A.D. 1197, he surpassed himself, when he made his hero a match to Achilles for strength of chest, a Hector for prudence, a Paris for beauty, an Ulysses for eloquence, and an Ajax for spirit. (*Brut y Tywysogion.*) A century later, Arch-

bishop Peckham laments, that the Welsh were "too intent on dreams and fanciful visions, following the footsteps of Brutus, who advised by Diana's whisper entered Britain by dreaming;" and bids them in future boast, not of the vanquished Trojans, but of the Cross of the Lord Jesus, Who hath made all mankind *one* in His Blood. [*A.D. 1284. Wilkins, Concilia.*] [*See Appendix No. VI.*]

On this sandy foundation did Gruffydd ab Arthur, commonly known as Geoffrey of Monmouth, erect a stately gallery of kings anterior to the subjugation of Britain by the

**11. The British kings
before the
Roman conquest.**

Romans. From the pious credulity of uncritical ages we have fallen back on blank scepticism. Like Herodotus the Father of History, Geoffrey has been branded as utterly mendacious. But modern travel and research have vindicated the credit of Herodotus; and it is possible that after all the chronicler of British kings was not entirely fabulous. Tacitus says expressly of the Britons, "Formerly they obeyed *Kings*; now owing to *Princes* they are distracted by factions, nor is any circumstance more favourable to us than that they do not plan in concert." (*Tacitus, Agricola c. 12.*) Mr. Stephens has shown that Geoffrey was possessed of Armorican monuments procured by his philo-Kymric patron Walter De Mapes. It is hard to relinquish to the iconoclast those 'radiant shapes' that have for so long tenanted our island, that have preceded the gorgeous series of mediaeval romance, and that have inspired some of the sweetest creations of Shakespeare, of Spenser, and of Milton. I will not insist that Abaris, the mysterious Hyperborean who visited Greece in the mythic age, was a Keltic Druid, an Ivor or Avarwy. But I may be permitted to notice the names that are interwoven with our history and literature. The reader of Milton's *Comus* is familiar with Locrine the son of Brutus (Lloegrin), whose daughter Sabrina fled the pursuit "of her enraged step-dame Guendolene." Her mother Estrildis or Esysllt borrowed her name from Hersilia the wife of Romulus, and transmitted it to the Yseulte or Isolda of romance.

Mombricius or Mymbyr gave his name to an old Italian writer, Boninus Mombricius, and to the city of Oxford. Rhun Baladyr-bras, *of the stout shaft*, was the original Sir Hudibras. Spenser and Wordsworth derived the beautiful tale of the true brothers Artegall and Elidure from the *Brut* of Arthal and Elidyr. Dunwallo Molmutius or Dyvnwal Moelmud is always acknowledged as the source of Kymric legislation. His name lingered in Cumberland as Dunmail. A Donoual bishop of Alet occurs A.D. 1127. (*Cartulaire de Redon*.) In Scotland it is *Donald*. Bath was the city of king Bladud, or Bleiddy. His son Llŷr, Shakespeare's 'King Lear,' has supplied a text for one of the profoundest expositions of human nature. Belin and his son Lludd still live on the lips of men in *Billingsgate* and *Ludgate*. Another son of Belin, Caswallawn or Cassivellaunus king of the Cassii is recorded in the narrative of Julius Caesar. That wonderful man must have deeply impressed the minds of the Britons, for they know the Romans simply as *Kessarieid*, Caesar's-men; and in the romantic style of Kelts they termed his sword Yr Angeu Côch, *Red Death*. The Triads assign a cause for the invasion of Britain, very far removed from the politic motives that dwelt in the mind of Caesar. It appears that Caswallawn's mistress Fflŷr (Flora) was carried off by Mwrchan *the thief*, a chief of the Gauls of Aquitaine, with a view to present her to Caesar. Caswallawn crossed the sea to recover her, accompanied by his nephews Gwenwynwyn and Gwanar with a numerous host. Most of them never returned, but settled "among the Caesarians" in Gascony, which retains traces of their settlement, according to Lhuyd quoting Goudelin. Goyrans, Ganelu, Guirad, Mouric, Goudelin, are the Gascon forms of Geraint, Kynddelw, Gwerthydd, Meurig, and Gwythelin: among names of places we have Chabanos or in Kymric Kevnau, *the backs*; Carabodas or Kae'rbedw, *Birch-field*; Garrigue or Kerrig, *the stones*; Vinnez or Gwynedd; Mont-audran or Mwnt-Aeddren (*Mons Adriani*); and Mont-esquieu or Mwnt-yscaw, *the mount of elder trees*. It was in revenge for this expedition, say the Kymry, that the Romans invaded Britain. Caesar himself tells us, it was

in consequence of the naval aid the islanders afforded their brethren of Gwenet (Vannes) in Armorica. His expedition, though it stopped short of subjugation, yet proved to be the first sweep of the tide, which laid Britain open to future conquest. The Kymric princes, before the final success of Agricola, bowed before the Roman Caesar, and paid a light tribute on the exports from Gaul, ivory necklaces, amber, glass vessels, "and such rubbish." (*Strabo*.) Such a prince was Kunobelinus of the coins and of Roman history, the *Cymbeline* of Shakespeare. His name is still preserved by Llan-gynvelin in Cardiganshire and by Plou-gonvelin near Quimper in Brittany. It is a semi-Gaelic form of the Welsh Pen-velyn, and means *yellow-head*. His son Adminius may be the later Welsh Ednyved, though W. Baxter renders the name by Adhvin-was, *the man with the projecting lips*. (*Etymologicon Britannicum*.) Far better known are his other children; the maidenly grace of Imogen, the ingenuous freedom of Arviragus and Guiderius in their sylvan solitude, who can forget? The Kymric form of Imogen is Enogent, perhaps from the Latin *Innocentia*. Her brothers were Gweirydd and Gwydyr. Their refusal to pay tribute is said to have occasioned the invasion under the emperor Claudius. Juvenal thought the possible fall of Arviragus from his war-chariot a compliment to Domitian. (*Satira IV*.) He is said by Polydore Vergil to have granted land at Glastonbury to S. Joseph of Arimathea. His son Meirig was the Bericus of Roman history.





CHAPTER III.

CHARACTER AND MANNERS OF THE EARLY KYMRY.

I do not attempt to write a formal history of the Kelts in general, or of the Kymry in particular: my object rather being to exhibit such points as may serve to interpret

1. Character of the Kelts

their character and place in the commonwealth of nations. The report of Diodorus, B.C. 50, concerning the Britons was, that they were simple, and far removed from the guile and wickedness of modern times. So far from regarding the custom of *polyandry*, that is, of a woman serving as wife to a family of brothers (if such custom really existed among them?), as a proof of special depravity in the Kymry, I should infer that it was a survival from some remote period and a consequence of some special pressure; seeing it existed among the most primitive and *innocent* race of men, the Guanches of the Canaries. But the custom probably obtained only among non-Keltic tribes in our island; and is the parent of the Pictish institution of succession by the mother's side. I think it must be conceded that the Kelts did not possess the virtue of purity to the extent that Tacitus credits the Teutons with. When a Roman empress ventured to reproach the wife of Argentocoxus (Ariant-göch, *bright silver*), a Caledonian chief, with the immorality of her countrywomen, the lady replied that the British women bestowed their favour on the noble and the brave, and were strangers to the filthy excesses of the Italians. (*Xiphilin.*) When the queen of the Brigantes Cartis-mandua forsook her husband Gwyddno (Venutius) in favour of his esquire Kadwal (Velloctatus), the public sympathy was enlisted in

favour of the injured spouse.* Nennius marks hospitality as the Britons' distinctive virtue, anger as their special fault. To their simplicity and passion were allied a silly, vainglorious ostentation and excessive love of ornament. Their chiefs were loaded with gold chains, brilliant with dyed stuffs, and plastered with gold. (*Strabo*.) The skeleton of Benlli Gawr was found under the Fairies' Hill near Mold, with a corslet studded over with some hundreds of beautiful amber beads and a filigree work of fine gold based on pure gold. (Robert Williams, *Eminent Welshmen*.) It is remarkable that Homer describes a Phœnician merchant wearing a gold chain strung with amber. (*Odys.* XV. 460.) When Bituitus king of the Arverni (Bytheiad, *the hound*) fought against the Romans, it was in a silver car; he had his pack of bloodhounds with him, and boasted the foe could scarce serve them for a meal. His envoy was escorted by *gasindi* glittering with gold and purple, and beside him a bard sang to his *crwth* the glory of the Arvernian king. (*Florus*. *Paulus Orosius*.) This levity of temper sometimes led to tragical results. The Triads notice the battles of the Scrubs and of Arderydd in Scotland, arising from disputes about a doe with young, a lap-wing, and even a lark's nest. "Vetus Britannia jugi cruore madescit," "Ancient Britain drips with continual bloodshed," became an adage. The saying applied most truly to the period, which Milton stigmatized as offering (among the Saxons) nothing but battles between kites and crows. This Keltic recklessness mingled with their notions of grandeur. A prince of Auvergne would rain his gold pieces on the public, and fill a huge vat with liquors for his guests. (*Posidonius*, *apud Athenaeum*.) Such a scene was exaggerated by the Provençal nobles before the Albigensian crusade, when they out of ostentation sowed a furrow with silver and slew their chargers. Ebriety was a natural result; as when "men went to Cattræth, a freespoken throng, the green mead their dainty and their poison; three hundred combatting with weapons; and after the war-shout there was the silence" of death.

* "*Pro marito studia civitatis.*"—*Tacitus*, *Hist.* III. c. 45.

Gwyr a aeth Gattræth, oedd ffraeth y llu,
Glâs-vêdd eu hancwyn, a'u gwenwyn vu;
Trichant trwy beiriant yn catâu,
A gwedi elwch tawelwch vii. (Aneurin, *Gododin*.)

When Rein the Scot (i.e. of Ireland), a pretender to the throne of South Wales, A.D. 1020, led on his forces to battle, we are told it was "after the manner of the Scots, proudly and ostentatiously" (yn valch syberw); he was 'fearless,' but an arrogant 'challenger.' (*Brut y Tywysogion*.) Sawyl Ben-uchel, *Saul lofty-head*, is noticed in the Triads; but we are also told that his arrogance led to faction and conspiracy with the Saxons against the Kymry. As Mr. Matthew Arnold says, "Just the expansive, eager Keltic nature; the head in the air, snuffing and snorting." (*On the Study of Keltic Literature*.) A lively sketch of the bold, buoyant spirit of the Gael and their French descendants, rather than that of the Kymric race subdued by a strain of melancholy.

A shrewd and honest observer in the reign of Julian, A.D. 361, describes the Gauls in a way that brings before the eye scenes that occur even now in Keltic lands. He notes their tall stature, red hair, and threatening eyes; how greedy they were of quarrels; how foreigners could not abide a domestic encounter, when a lady with inflated neck and ponderous white arms administered kicks as well as cuffs to her less adroit spouse, quick as the strokes of a catapult. Even the voices of many of them, whether angry or not, seemed to menace the hearer. Glancing at their fondness for various drinks resembling wine, he notes with disgust the reeling motion of some of the lower class, whose senses were dulled by continual ebriety. But he praises their neatness of attire, where, as in Aquitaine, the poorest female was never seen in rags, as elsewhere. Above all, he commends the bravery of young and old, fortified by labour and a bracing climate; among whom was never found, as in Italy, a coward who cut off his thumb to escape military service. (*Ammianus Marcellinus*, XV. 12. 1.) I regret to say, that the Roman officer's account is confirmed by the Triad relating to Rhore Vawr and her sister-viragos in Britain. But, in

fine, the leading feature in the Keltic character appears to me to be their indomitable love of freedom and a spirit of independence sometimes leading to a deplorable excess. We see it in the conduct of Seuthes the Thracian (whom I would almost pronounce a Kymro); banished from his home, he chose the life of a marauder rather than exist a pensioner on another's bounty, "looking furtively to his table like a dog." (*Xenophon, Anabasis, VII. 2.*) We see it in the long resistance the Britons offered their Teutonic invaders, when the other provinces of the Roman empire fell an easy prey to the barbarians. Giraldus of Wales notes how his Kymric countrymen would speak boldly before kings and not be ashamed. This feeling goes far towards solving the problem, why the Anglican Church (too often the obsequious waiter on the providence of Kings) has to such a serious extent lost the sympathy of the people. Nor is it absent from the mental development of such as Scottus Erigena, Abailard, and Renan. The heresy of Morgan (Pelagius) proceeded mainly from the *bardic* influence, which Titan-like would fain escape from the constraint of a supernatural Power, which overruns the purposes of Man. M. De Belloguet sums up the characteristics of the Gallic and Ligurian elements in a masterly manner. They blend in the modern French and in a lesser degree the Welsh nature. The Gauls had a wild temper, wanted judgment, loved display, were proud of race, frank, hospitable, simple. The Ligurians had quick wit, eloquence, raillery (*l'esprit Gaulois*), cunning, loved music and dancing, were boastful (the Gascon humour) and avaricious.

We have already seen that Britain before the Roman conquest had been governed by Kings, rich only in flocks and extent of territory.* That form of government had given

2. Polity of the Kelts.

way to the presidency of petty chieftains. (*Pomponius Mela III. 6. Tacitus, Agricola xii.*) A kingship, so precarious in its origin, was bound to yield

* Consult for the Welsh, *Giraldus*; for the Ligurians, *Florus II. 3*; for the Iberians and Silurians, *Tacitus Ann. xii. 32*.

to the fluctuations of popular feeling. 'The nation of the Kymry, the voice of country and people,' was paramount, 'The voice of the country' is joined to 'monarchy' in the Triads, as forming *government*; and the monarchy thus limited is declared in accordance with the regulation of Prydain ab Aedd Mawr, that is, the primæval genius of the Kymric race. Not a trace is discovered of the Divine right, which was later on developed from Hebrew sources by the Catholic clergy, not altogether unnaturally, perhaps, yet with a singular oblivion of the sinister origin of the Israelitish monarchy under Saul. The pernicious refinements of the Imperial jurisprudence of Rome were, of course, unknown. Kymric royalty was declared to be "under the protection of the voice of the country;" and the old proverb, 'Trêch gwlad nac arglwydd,' 'The country is stronger than the prince,' is cited in confirmation. It would seem indeed, that the *Unbennaeth Prydain*, The Monarchy of Britain, which was the subject of their national air which urged them to the battle, was nothing more than the *Hegemonia* of Agamemnon before Troy; for a Triad derives the right to command of Caractacus himself from a national convention distributed into the fragments of commote and cantrev, in a word, from universal suffrage. Such traditions were sure some day to wake up and disturb the creation of priests and jurisconsults.

But, although the king's right to govern proceeded from the will of his free people, his *divinity* was guarded from violation by minute and whimsical penalties. Thus the laws of Howel Dda rates the fine for insulting the Prince of Aberffraw at a hundred kine for every cantrev belonging to him; a white bull with red ears to every hundred kine; and a gold rod as long as himself and equal in roundness to his little finger, and as thick as the nail of a husbandman who has served for nine years. The local primary chieftains were called Penhynaiv, *chief of elders*. Arthur, before his elevation as Emperor or Penteyrnedd, was Penhynaiv at Penrhyn Rhionydd in the North. In Wales a chief was called *Cawr*, in North Britain *Prïodawr*, in Loegria *Gwledig*. The Pencenedyl or chief of a clan was bound to support one of his clansmen; nor

was he fit for the position, unless he possessed the power as well as will to fulfill his duty. A vast system of fines and payments prevailed, invented to check eternal feuds and to secure to the state its interest in men able to do it service. Even homicide was condoned on the principle of not crying over spilt milk, and of securing compensation. As Mr. Barnes well observes, "If exactness of laws be a token of civilization, then the Britons of the ninth century were more civilized than the Saxons." (*Notes on Ancient Britain and the Britons*, by Rev. Wm. Barnes, B.D.) Land was held of the king, and mortuaries paid to him, pretty much after the feudal fashion of later times. "The mountains and the forests the king reserved to himself as waste, so that he might receive exiles from beyond sea for his liegemen, and grant free gifts, and appropriate the same to monasteries as eleemosynary land." (*Welsh Laws*.)

In Caesar's time there were men among the Gauls pledged to fight in their chieftains' cause, called *Soldurii*. (Sawdwyr, from

3. Their military system.

'Sawd,' war, battle.) (*De Bello Gallico*, VI. 5.) They are termed by Polybius *Gaessatae*, probably from Gwastrawd, *equerry*, and denote the semi-feudal associations of the ancient Gauls, answering to the *Gasindi* under the Lombard kings of Italy, and the *Gweision bychain* or retainers of the later Princes of Wales. On the conquest of Wales the Archbishop of Canterbury, a Saxon and a monk, viewing the unfamiliar and unknown with true English dislike and distrust, begged Edward I. "for God's sake to do away with the manner of living of *Wysshau bighan*." A.D. 1284. "On his side he had ordered the with-holding the sacraments of Holy Church from the idle; for that no one is in a state of salvation who doth nobody any good." (*Registrum Peckham*.)

In the time of Caesar the Britons were armed in the Gallic fashion, and their chiefs mounted on a *cowain* (cavinus) or war-chariot like the Hellenic heroes in the Trojan war. Homer notices the war-chariot of Rhys the Thracian king and ally of Priam, how it was adorned with gold and silver, and his arms of gold, a wonder to see, meet only for the immortal gods! (*Iliad*, I. X.,

lines 438—441.) Bituitus of Auvergne fought in coloured armour on a car of silver. (*Florus III. 2.*) Cassivellaunus was one of the three princes with golden cars. (*Triads.*) Their arms were inlaid with gold and coral. Boadicea, as well as the Gaul slain by Manlius Torquatus, wore their golden linked chain or *torques*. Poor Llywarch could boast of having had twenty-four sons, leading chiefs invested with the golden chain: "Pedwar meib ar ugeint a'm buyn'. Eurdorchawg tywyssawg unbyn." Such must have been the chain Joseph wore in Egypt. As the Gauls could furnish the Tyrian dye, it is likely they painted themselves with vermilion as Camillus did in triumph (*Pliny xxxii. 2, xxxiii. 1, 7*), and resembled an Indian brave in his war-paint. The Britons, says Mela, stain their bodies with glass, whether for ornament or some other reason is uncertain. (*III. 6.*) The better informed Pliny says they did it with *glastum* or woad producing a blue dye. (*Nat. Hist.*) The cavalry of the Kymry opposed to Marius, B.C. 101, was fearful to behold, with their helmets covered with the grinning jaws of wild beasts and surmounted with birds' wings. (*Plutarch.*) A Gallic chief was named Athenomarus or Adainmawr, *The great wing*; and Keindrech Ben-asgell, *of the winged head*, occurs in the *Triads*. This monstrous head-gear was adopted to add to their martial effect. Sometimes, a chief like the Kelt-Iberian Salondicus (Alawn-dig, *angry music* ?) shook his silver spear as one inspired by Heaven, and so won confidence. (*Florus*). In the Mabinogion Kulloch (Kwllwch) waves his silver inlaid spear. Like Queen Elizabeth they loved loud music, inspiring terror. When the Kelts advanced towards Rome, B.C. 225, we are told that besides unceasing horns and trumpets, "there rose all at once such a concert of bellowings, that the earth seemed to roar emulously." (*Polybius l. II.*) Froissart, long ages afterwards, says, their kindred Scots made such a noise in playing their horns at night, it seemed as if hell were let loose.*

* "Il sembloit, que tous les grans diables d'enfer fussent là-venus."—*Chroniques, l. c. 19.*

It would be strange, if an insular nation, holding relations (as we have seen) with the Scandinavians, at least with the Kymry of

Jutland, was not possessed of ships whether of
4. Their Navy. war or commerce. Caesar was astonished at the powerful navy of two hundred and twenty vessels, which the Veneti of Armorica opposed to the Romans. Caswallawn was sent to aid them, and his nephews chose to settle in Gaul. The Triads mention Geraint and March (both Devonian or Cornish princes) as owners of fleets of 120 ships, with 120 men in each ship; an evident exaggeration in view of that of the Veneti! And Dolor son of the king of Man, with two others, appears as owner of a pirate fleet (*Llynges cynniwair*). The British intercourse with Ireland and Armorica seems never interrupted.

Strabo says the cities of the Britons were 'the bush;' mere huts protected by palisades or earth-works. Such was the Kaer-

verlam of Kaswallawn; such the *hendrev* of the
5. Their rural life. Kymry, their winter home, distinguished from the *havotty* occupied only during the summer months, when they drove their flocks to the upland pastures. The Irish still kept up this practice in the seventeenth century. They "removed, with their tenants and cattle, from one place to another, where there is conveniency of grass, water, and wood; and there having built a house, which they do completely in an hour or two, they stay till they want grass, and then dislodge to another station." Such are the *mayens* of the Swiss Alps even now. The sweetness and nourishing quality of the Irish grass growing between limestone rocks is noticed by Pomponius Mela as well as General Ludlow. (*Mela, III. 6. Ludlow, Memoirs, I. pp. 327, 365.*)

The Triads mention three national shepherds and three national herdsmen in Siluria, Mona, and Tegeingyl, who, according to the primitive custom of the Kymry, looked after as many flocks of a whole tribe, 120,000 sheep, and 20,000 herds each, with the assistance of 300 slaves, under the protection of the nation. This was their ancient pastoral life, coming from times when flocks and herds made their owners princes. Such was Abraham in the eyes

of the Hittites; and Mesha the king of Moab was 'a sheep-master.' Something of it still survives in those vast flocks that are driven to pasture in the high Alps, when the magic of summer converts the snowfields into sweet pastures of emerald verdure. The Britons dwelling inland raised no corn, according to Caesar, but fed on milk and flesh. But I doubt the accuracy of his information as to the corn. The strange myth of Coll map Collvrewi seems to belong to times long before Caesar, where a mystic sow of Dall-waran Dalben crosses the sea and deposits wheat in Gwent, barley in Dyved, rye in Lleyrn, which Dr. Owen Pughe ingeniously supposes to point to a foreign, probably Phœnician, ship, which imported these things into Britain. (*Cambrian Biography*.) They reared poultry and *hares* for their pleasure, but ate them not; the reason in the latter case being the polluted fecundity of the hare, which is mystically expounded in the Epistle of S. Barnabas as the reason for the Mosaic prohibition of it.

The condition of women, though they were much at the mercy of their husbands, and had to perform labour more suited to men, was yet superior to that of proud Rome. They shared with their husbands in a common stock, which the survivor was finally entitled to. If

6. Position of women.

they were not the objects of a sacred esteem, as among the Teutons, some among them, as the priestesses in Gaul, were consulted as the oracles of the gods: Boadicea and Cartismandua were, among the Loegrian Britons, invested with the supreme authority: and when Conan Tindaethwy prince of Gwynedd died in A.D. 817 without male heirs, his daughter Eryllt was entitled to secure the sceptre to her husband Mervyn king of the isle of Man.

The domiciles of the Kymry were mere huts of timber and clay with a pointed roof. Late in the ninth century, Howel Dda convened a national council in his Tŷ Gwyn ar Dav, *the white timbered house on the Taff*. Even in the fifteenth, the advance is only from wattles to whitewash; a Lancastrian bard sings,

7. Domestic manners: domiciles; home-life.

"Iddo vo mae neuadd valch,
 Ac yn wengaer gan wyn-galch;
 Ac o gylch ogyrch i hon
 Naw o arddau yn wyrddion."

"To him belongs a gay hall, white-walled with fair lime (λευκοὶ ἀποστίλβοντες ἀλείφατος. *Homer. Odys. III. 408*), and round about it nine gardens that are green." (*Lewys Glyn Cothi*.) The account given, January 23, 1513, by a Venetian attaché, of the home-life in London quite corresponds with that of the old Kymry. "In England," he reports, "the houses are all of wood. Aloft, at the window-sills, they put rosemary, sage, and other herbs. Over the planked floors they strew rushes, every ten days a fresh layer." (*Calendar of State Papers, Venetian Series*.) This pestilential heap of vegetable matter was only removed on Easter Eve, I learn from Caxton. Llywarch Hên lamenting over the ruined hearth covered with ants sighs, saying, "Mwy gorddyvnasai babir gloew A chyveddach cywir;" "More congenial were the shining rushes with a true banquet." They sate on rushes; "a youth was seen sitting on a seat of green rushes." ("Yn eistedd ar demyl o ir-vrwyn." *Mabinogion*.) Even the Kymric king slept on rushes; for we are told, that "the groom of the chamber's *nawdd* or right of affording protection from arrest was from the time they go to gather rushes, until they have finished spreading the king's bed with rushes, and have covered him with clothes." (*Welsh Laws*.) It was a long step from this rude simplicity to the luxury of the Normans, from whom the Kymry learnt to bestow on 'the emperor' Arthur a bed of scarlet, and fur, and velvet, and fine linen. (*Ystori Owain ab Urien*.) The court of Howel Dda united the Saxon coarseness with some strange reminiscences of the Roman empire. While the court blacksmith was entitled to the delicacies of the banquet, which are specified to be "the first liquor that shall come into the hall;" and the *troediawg* or footman was to hold the king's feet in his lap from the time he sits at a banquet till bed-time (a circumstance which has not escaped Sir Walter Scott in his 'Betrothed'); the porter was not to sit in the hall, but *upon his*

knees to perform his business with the king; and the torch-bearer was to hold the torch before the king when at meat. (*Welsh Laws*.) It was the custom to strike seven bells, when the servants sat at the royal table. S. Paul Aurelian's bell, called by the Bréttons *Hir-glas* (for it is long and green), is still preserved at the cathedral of S. Pol de Léon. S. David's miraculous bell was called *Ban-gu*; S. Illutus even coveted a brass bell, "that beautiful thing more precious than gold." (*Sanctorale Catholicum*, pp. 135, 437.) At a court of Llewelyn ab Iorwerth were *golden bells*, unless the bard deceives us:

"Mae llys yn Rhôs Vair, mae llyn,
Mae eur-gluch, mae Arglwydd Llewelyn."

I perceive in Xenophon's amusing account of the dinner given to him and other Greek captains by the Thracian prince Seuthes, the earliest narrative of a Keltic entertainment.

8. Festivities, music. They sate *in a circle*; tripods of carved meat and loaves skewered together were brought, which Seuthes tossed to his guests, saying that one Arystas an Arcadian, a dreadful hand at eating, dispensed with the distribution and helped himself, and ate off his knees to the amusement of the company. The servitors bore horns full of wine to the guests who pledged their host and made him presents. Lastly came music with horns and trumpets, and military vaulting or dancing, and there came in buffoons. The *Hir-lâs* horn of mead inspired the princely bard Owain Kyveiliawg; the amusement afforded by privileged *fools* or buffoons long lingered in England. 'My lord of Canterbury's fool' formed part of the state of Archbishop Abbot in the seventeenth century. (*Anabasis* L. vii. c. 3. *John Chamberlain's Letters*.) We owe to a Greek philosopher the earliest description of a Gallic dinner. The table was *round*, like king Arthur's. All the guests sat, arranged according to their personal distinction; first the chiefs, next the *ambacti* or feudal retainers behind them bearing their lances. If these were of bright steel or brass, they must have made a grand show, such as Dr. Schweinfurth witnessed in Africa,

when rows of dazzling lances, 'all of pure copper,' formed a magnificent background to a royal throne. (*Heart of Africa*, II. 43.) They were served with bread and a quantity of roast and boiled meat on plates of wood or earthen ware or silver. The attendants frequently plied a goblet of wine or beer or mead. After meat they indulged in a sham-fight, which, as soon as their blood was up, grew terribly earnest. (*Posidonius apud Athenaeum*, L. IV. c. 13.) Enough has been said to show, that the Kelts were more advanced in the culinary art than the Teutons, whose ordinary diet, says Tacitus, was wild fruits, fresh game, and curded milk, and a drink of barley "corrupted into a resemblance to wine." (*Germania* c. 23.) I know not, whether, with Gauls as well as Germans, to keep on drinking day and night brought no disgrace (*Ibid* c. 22); but the Welsh festivity was marked by a flood of liquors and tuneful song ("lliv gwirodau a llavar gerddau.") (*D. ab Ieuan Ddu*.) Well, a full table, good wine, and song made up Ulysses' ideal of happiness. (*Odyssey*, IX. 7.) The laws of Howel Dda refer to a ceremonious cup, *Gwirawd yr Ebestyl*, a draught in honour of the Apostles; which we may presume was something analogous to the wine drank formerly 'for the love of S. John' in the south of Germany. The potations, however, were excessive. "Owain's liquor," sings Kynddelw, "how incessantly it goes round! Of clear sparkling wine without stint, and of mead; all out of the buffalo's horn."

Gwirawd Owain—mor vnyuch ei harvoll!

O win cyvrgain, nid cyvrgoll,

O vëdd: o vuelin oll."

That intoxication was a matter of course is clear from Xenophon's surprise at Seuthes' rising from table "no ways like a man in liquor." (*Anabasis*, *ubi supra*.) And the Triads consign to infamy the three arrant drunkards, the Silurian Geraint, Seithenyn of Demetia, and the Loegrian Vortigern, whose misfortune deepened into crime. But *the music* favourably distinguishes the Kelts from the Teutons. The barbarian *harp* and the British *chrotta*, crwth,

or guitar are mentioned in the sixth century by Venantius Fortunatus, lib. 7. carm. 8, in Gaul;* and as the Saxon pirates had no humanizing tastes, when they settled in Britain, we may safely conclude they acquired some skill in music from their Kymric foes in the intervals of peace: for Bede says that all guests were expected to sing to the harp in turn, as it was passed round the company. (*L. IV. 24.*) S. Dunstan was skilled on the harp as well as in designing patterns for embroidery.

For the outward aspect of the Kymry, Caesar says they wore skins (surely, not necessarily *undrest*, perhaps *furs*), and shaved all but the head and lip. Transalpine Gaul had

9. Dress of the Kymry.

learnt to produce the Tyrian dye and all other hues to adorn their clothing. (*Pliny, Nat. Hist. L. xvii. c. 2.*) The British nobles rejoiced in their gorgeous plaid and solid torques of gold. 'The coat of many colours' gladdened Jacob's eyes on his favourite son; and divers colours of needle work on both sides Sisera's mother deemed meet for the necks of them that take the spoil. This taste is universal in primitive nations. The Spaniards, says Peter Martyr of Anghiera, found the natives of Yucatan in vestures made of cotton of divers colours. (*Decade III. p. 149.*) Sir Richard Hawkins, A.D. 1594, says, the Indians of Araucania wore "cassockes most curiously woven, and in colours, and on both sides alike." (*Observations, &c., p. 98.*) Capt. Basil Hall in 1816 saw many dresses in the Loo-choo islands resembling in every respect *Highland tartans*. A passage in the Brut y Tywysogion, citing 'purple vestures' (porfforolyon wiscoed) along with jewels, may imply a predilection for crimson or deep red clothing. Tacitus remarks how the German women affected purple stripes in their linen. *Red* is still the garb of the British soldier.

In the Dream of Rhonabwy, a knight's mantle is of yellow velvet lined with green silk; "and that which was green in his dress and his steed's trappings was as green as the leaves of the

* "Romanusque lyrâ plaudat tibi, Barbarus harpa, Graecus Achilliacâ, chrotta Brianna canat."

pine tree, and the yellow such as that of the flowers of the broom:" while in the tale of Gereint, though his surcoat of velvet and cordovan shoes set with amethysts and pommels of gold are borrowed from the later gorgeousness of chivalry, he is yet described as bare-limbed like the Kelts. The Dream of Macsen Wledig (Prince Maximus) describes a hero "with bracelets of gold on his arms, many gold rings on his hands, a chain of gold round his neck, and a diadem of gold on his head supporting his hair, and a lordly state was his." Centuries of privation and poverty reduced this magnificence. Giraldus Kambrensis describes Kenewric ab Rhys, son of the Prince of South Wales, as he met the Archbishop in the wilds of Elenyth, "clad in his country fashion in a thin cloak and tunic only, his bare legs and feet regardless of thorns and briars;" but he "was fair and tall and had yellow curly hair," and he possessed what was better than gold, a "great natural dignity, with little aid of art." Later on the Kymry in Wales seem to have conformed to the fashions prevalent in the powerful English court. An old englyn describes Prince Llywelyn with his 'tall men' or Gweision bychain dressed in green and white: "Mae arglwydd Llywelyn, A gwŷr tâl yn ei ganlyn, Mil myrdd mewn gwyrdd a gwyn." This livery of green and white recalls Philip De Commines' mention of troops 'vestus en verd.' Green was the colour affected by the young; afterwards by the commons, who could not assume the chivalrous scarlet. For example, we read that "the Maior of London with the aldermen in scarlet, and the commons in greene, brought K. Edward IV. from Lambeth to the Tower of London." (*A.D. 1461. Stowe.*)

It is very remarkable how the Britons, like the Etruscans, Hindûs, and old Siberians, burnt all that was dear to the departed,

down to animals, in one holocaust. Sometimes

10. Sepulture.

survivors would willingly share the funeral pile of those they loved, to partake with them of another life. (*Mela, III. 2.*) *Carneddau* or large heaps of stones marked the spot where the ashes, or sometimes the inhumed remains, were deposited; a custom which grew into disrepute, when Christianity prevailed.



CHAPTER IV.

THE KYMRV UNDER THE ROMAN EMPIRE.

ALTHOUGH about a century elapsed from the imperfect attempt on Britain by Caius Julius, the ablest of all the Caesars, to its success-

**1. Supposed
succession of British
kings.**

ful reduction under Claudius the most stupid of them, the complete subjugation of Gaul, bound by every tie of religion and of race with the islanders, could not but seriously affect their hope of maintaining their freedom. Accordingly we find that during that interval the Kymric chiefs, at least in the south, tried to escape the ruthless maw of the monstrous Empire by paying voluntary tribute to its Prince. Such is the tradition respecting Cunobelinus or Cynvelyn, the *yellow-head*, about A.D. 40, whom Shakespeare has immortalized as 'Cymbeline.' And the discontinuance of tribute by his son Arviragus or Gweirydd may have been the pretext afforded to Rome for her final attack on Britain. The testament of Prasutagus or Brasydog king of the Iceni, by which he vainly sought to ensure protection for his more famous widow Boadicea at the hands of the Emperor, is another example of that feeble policy which afterwards became proverbial, the Saxons' policy of buying off the Danes. Tacitus remarks that the Britons cheerfully underwent the taxation and duties imposed by the Empire, "if injuries were absent"—an important proviso, so painfully neglected for centuries by the English in their treatment of the Kelts. (*Agricola.*)

A succession of native Kymric princes, maintaining a claim on the allegiance of their countrymen during the four centuries of Roman dominion, has been conjured up by enthusiastic Cambrians. I should deem it impossible, looking to the stern and jealous

character of the Roman Emperors throughout. Any pretender to regal rights was speedily disposed of. Besides, in the instances of imperial pretenders, supplied us by History, they are always military adventurers unconnected with the Kymry, of foreign extraction, bearing names equally foreign. Carausius was a Belgian of Gessoriacum; Maximus, an Iberian of Spain. True it is, that their names were cherished as successful rebels against a hated domination; and that the later Welsh princes ambitiously claimed descent from the great Iberian. Even so, the imperial dynasties of Habsburg and of Hohenzollern trace their descent from Swiss and Swabian foreigners. Such British princes, as occur under the Empire, appear to have been only petty chieftains allowed, perhaps, some precarious sway, where the military communications of the Empire were yet imperfect. Llès ab Coel, who introduced Christianity from Rome, betrays by his name his vassalage to the Empire; he was Lucius son of Coelius. And if the glorious Caractacus (Caradog) returned to his hut in Britain, there is no record of his kingly pretensions; while his grandsire is marked as Llyr Llediaith, 'of barbarous speech.'

The Imperial government of Rome pursued a logical policy in reducing the mysterious island of white cliffs, which had formed a corps of reserve to the provincials of Gaul.

2. Roman occupation of Britain

Like the Samnites and Gauls, the Britons had no endurance in battle. Their charge alone was terrible. What in fact could be expected from naked barbarians, headed by a few gold-bedizened chiefs mounted on obsolete chariots, against the steady discipline of Roman troops, who had not yet forgotten the traditions of Rome's palmy days? In *thirty five* years (A.D. 43—78) the whole of south Britain had been reduced by a series of able generals. Aulus Plautius subdued the Britons in the south-east, Vespasian the Belgae in the south-west, Ostorius Scapula the Silures of South Wales under the noble Caradawg; Anglesey was reduced by Suetonius Paulinus, the Brigantes or hill tribes of Yorkshire by Petilius Cerealis, the indomitable men of Wales by Julius Frontinus and Cncius Julius Agricola.

Their resistance and the energy of Agricola have been immortalized by his son-in-law Tacitus, the first among Roman historians.

I am not composing historic annals; but am engaged in tracing the features which preserve the *unity* of the Kymric race, as it emerges from the waves of Time. Let me here point out how they had profited by the Roman domination. It took the Saxons *one hundred and fifty six* years (that is, A.D. 457—613, from the battle of Crayford, when the Britons abandoned Kent and fell back on London [*Saxon Chronicle*], to the *Gweith Cair Legion*, the action of Chester, when Aethelfrid took Chester and thereby cut off the communication of the Kymry of Wales and those of Cumbria)—to win and hold England east of the Dee and Severn. Even two centuries passed, ere the West-Welsh were driven out of Devonshire. The principal events that mark the period before the reign of Constantine appear to be the construction by Hadrian of a *vallum* of turf between the Frith of Solway and the river Tyne, A.D. 120, afterwards rendered in stone by Severus, A.D. 208; and that of the Wall of Antoninus between Kinnoul and the mouth of the Clyde, A.D. 146. How feeble a defence such primitive walls afforded, when military courage and discipline declined, was too painfully proved by the event. But upwards of forty cohorts of Barbarian auxiliaries were settled in the northern districts, principally near the Roman walls: e.g. Tungrians brought in by Agricola to carry on the war against Galgacus or Gwallawc the Caledonian, whose descendants continue stationed near Castle Cary, Cramond, &c. (*Palgrave, History of the English Commonwealth*, pp. 354—6.) In the early period of the Roman occupation the five provinces of Britain were governed by *Practors*. The cities were *nine colonies*, governed on the exact model of Rome; *two Municipal cities*, Verulam and York, possessing the Roman citizenship and the right of self-government; and *ten Latian cities* who could choose their own magistrates. In the decline of the Empire they were all invested with equal privileges; and Nennius has transmitted to us a list of twenty eight cities, whose British names prove the tradition of their former importance. The Kymry, who gradually

retired to the mountains of Wales, by force of circumstances, retained little, if aught, of the internal economy of those their ancestral cities. But we may be sure that the main idea was preserved in those corporations that fell under the Saxon yoke. The Mayor and Aldermen of modern English cities derive their origin from the Senate or Curia of those Roman creations, as presided over by their *Principal*, afterwards styled *Ccunt*. And the various Guilds of the City of London came down from the *Colleges* or incorporations of artificers, which, possessing a common property and a common fund, were empowered to regulate their own affairs by the enactment of bye-laws. These corporations were not without serious drawbacks. For the Decurions or members of a city Curia were personally and individually liable to make good any deficiency in the quota of taxation assessed upon the city; and the Colleges of operatives were linked to their avocations by caste, so that the employment of a handicraftsman descended to his children, and his daughter's suitor could only obtain her by wedding the trade of her family. Besides caste, they were sometimes attached to land as *villani*, in fact, as serfs. I find that James I. granted manumission to John Williamson, miller, *a bond-man and villein*, regardant to the manor of Gyvingham in Norfolk, releasing him and his children, as late as A.D. 1604. (*Cal. of State Papers*.) The incomparably learned Sir Francis Palgrave illustrates the position by the practice of the Irish Kelts and of certain Hindû villages. (*Palgr. pp. 333, 4.*) The last instance exhibits the unity of the Arya race under the most distant climes; though it would seem by S. Paul's taking up his residence with Aquila and Priscilla "because they were tent-makers," that this system obtained in other parts of the East.

Under Constantine the government of the island was committed to *the Vicar of the Britains*, residing at York; while under him the three southern provinces of Britannia Prima, Britannia Secunda, and Flavia Caesariensis were administered by *Presidents*, and the two northern, Maxima Caesariensis and Valentia by *Consulars*. The importance attached to the possession of Britain is shown, not

only by the presence and death at York of two emperors Severus and Constantius Chlorus, but also by the glowing eulogy pronounced on it by the orator Eumenius (*Gibbon, Decl. and Fall, ch. XIII.*) and the splendid remains of vanished luxury that distinguished Caerleon in the time of Henry the Second. (*Giraldus Cambrensis.*) Not only the cities, but even towns like Uriconium (by Wroxeter, Salop) could boast of the special Roman indulgence of public baths. The British provincials adopted the religion of their masters; they were anxious to participate in the legendary glory of a Trojan origin; they incorporated a large proportion of Latin terms in their stubborn Keltic speech, especially terms denoting objects (such as bridges, military walls, &c.) borrowed from the Romans; and the Catholic Church introduced all the words that denote the new ideas rendered necessary by the adoption of the Faith. Traces of classic lore are still discernible. Gwgon of the strong hand emulated the exploit of Sisyphus; Culhwch trod in the steps of Hercules; Melwas lurked in the May-leaves to abduct his mistress like Pluto; March was the British Midas; everything he touched he turned into gold, but his ears were those of a horse; Nynniaw and Peibiaw were the Neptune and Phoebus of the classic poets. The names of persons prevalent under the later Empire are abundantly represented in the British history long after the retirement of the Romans, however strange and even uncouth they may seem to moderns acquainted chiefly with the earlier Roman history. Yet after fair deductions, the fact remains that the Imperial government never succeeded thoroughly in Latinizing the Britons, as it did the Gauls. When the hour of trial came, its system vanished as by magic; Ambrosius Aurelius or Emrys Wledig appears in Nennius as the sole remaining *teyrn* of Roman origin; according to his own statement, his father was a *consul* (or Count) of the *Romanic nation*: and I suspect that, where the Romanized natives escaped the sword of the Saxons, they, like their Gallic brethren, were soon merged in the denomination of the conquerors.

But greater vitality lingered in the military traditions of the

Empire. The Military constituted a distinct estate of three provinces, governed respectively by the *Count of Britain*, the *Count of the Saxon shore throughout Britain*, and the *Duke of the Britains*, who were the magistrates as well as the commanders of the soldiery. The first bore sway in South Britain; the second from Branodunum (Brandon in Suffolk) to the Portus Adurni (Shoreham in Sussex); the third had charge of the Roman Walls in the north. The soldiers of the Borders, called *Limitanei*, held lands upon condition of military service, which approached the feudal tenures of the Middle Ages, and appear to have been adopted as the basis of the defensive system of the Empire. The duty of bearing arms was inseparably connected with the property, and descended from father to son. Again, territories were ceded to the barbarian *Laeti* (Lueti-leod) on similar conditions. Vandals, Marcomanni, and Quadi were settled in Britain. We find Thracians at Maglona (Machynlleth) and Moors at Aballaba (Appleby); elsewhere Batavians, Dalmatians, Spaniards, and even Syrian and Taifalic cavalry, "The 'Guests' of the Romans lived apart from the other inhabitants in distinct communities, owing obedience to their own chieftains, themselves subordinate to the general military administration of the Empire." (*Palgrave, p. 355.*)

Thus was the island held in subjection, in the districts traversed by the great roads constructed by the soldiery, the *strata viarum*, still denominated 'Ystrad' in Wales; and the Sarnau or causeways, bearing the name of Helena, wife of Maximus, who in Welsh tradition becomes the daughter of Euddav or Octavius of Segontium (Caernarvon). On the other hand, the flower of the Kymric youth was drafted abroad to serve in foreign countries, according to the wise plan which avoided blunders analogous to the English employment of Hindû sepoy in their native country. The *Notitia Dignitatum utriusque Imperii*, the official blue-book of the Empire, marks regiments of Britons serving in Illyricum, in Thebais, and (if I mistake not) at Petra in Arabia. Something of the *Laetic* infeoffment remained among the Kymry; for we are

told by Howel Dda, that the king reserved the mountains and forests as waste lands, that he might be enabled to receive foreign exiles as his liegemen.

The Britons long retained traces of Roman discipline. When the Imperial troops finally left Britain, A.D. 418, they left samplers

**4. Roman tactics
long retained.**

of managing arms to guide the wretched provincials, as they bade them farewell for ever. (*Gildas, Hist. XIV.*) At the battle of Cerdicesora, A.D. 514, the British leaders marshalled their troops finely 'according to the rules of war,' says Huntingdon; they displayed skill and caution; and as the rays of the rising sun smote on their *golden* shields (another relic of Gallic ostentation), they struck terror into the Saxons. Again, A.D. 556, this writer, who appears possessed of authentic information, notices the array of the Britons in nine lines, and the archers, pikemen, and cavalry disposed 'by Roman ordinance;' again, A.D. 577, at Derham; again in 591 the Britons won a battle by their Roman tactics.

At the battle of Pen, A.D. 658, the inherent fault of the Kelts betrays itself; they lacked the persistency, the bulldog courage of the Angles, "and their energy melted away like snow." It had been remarked in the old Gauls, how their bodies and weapons were huge, their charge beyond men, their endurance less than that of women; how that their Alpine frames had something akin to the snows, they melted in the heat of an engagement. (*Florus I. 13, II. 4.*) The Anglo-Saxon Chronicle remarks how the Welsh, their twelve divisions notwithstanding, fled from the Angles 'like fire.' In A.D. 617 Redwald king of the East Angles obtained the victory over Aethelfrid of Northumbria by aid of tactics probably derived from the Romano-British. In the time of Giraldus we may still detect the threefold order of combatants, thus summed up in a single luminous sentence of Gibbon; "The cavalry of Armorica, the spearmen of Gwent, and the archers of Merioneth were equally formidable; but their poverty could seldom procure either shields or helmets." (*Decl. and Fall, ch. XXXVIII.*)

The orator Eumenius confessed that the province of Britain

well deserved to become the seat of an independent monarchy
(*Panegyrici Veteres V. 12*); and the successful

5. The British rebellion of at least six pretenders may justify
Emperors; faint tra- Nennius's reference to the *purpura Britanniae*.
ditions of them.

During ten years (A.D. 287—97) Carausius the Menapien and his minister Allectus defied the power of Rome; the former was even reluctantly acknowledged by Dioclesian. The Flavian dynasty was intimately connected with Britain. A tradition of Pagan Rome lingered in the legend, that Constantius (A.D. 306) sowed three seeds in the pavement of Kair Segeint (Silchester) to charm away poverty. (*Nennius*.) He passes with the Welsh as wedded to a British princess, Helena the mother of Constantine the great. But the balance of probabilities weighs in favour of Naissus in Dacia as his birthplace, and degrades her into an inn-keeper's daughter of Drepanum in Bithynia. Her merits as the zealous patroness of the Catholic faith and *inventress* of the Holy Cross would naturally enlist warm advocates of her noble birth; anyhow, her son assumed the purple in Britain, and his name was long cherished by the Kymry, as a proverbial ideal of worth. 'Constantine was not his equal' (*Ni ryvu gystal Gwstennin ac ev*), a late Welsh bard would say of his patron. (*Davydd Benwrâs to Llywelyn ab Iorwerth*.) A Custennhin, grandson of Idwal prince of Wales, occurs in A.D. 979; and I am tempted to regard the title of *Gwledig*, so common in British history, as the Kymric rendering of the grade of *Spectabilis* established by Constantine. The title of *Augustus* was retained by Awst a chieftain of Brecknockshire. The *Pendragon* represented to the Kymry the title of *Imperator*, and was probably connected with the dragons that waved in gold and silk about the throne of the later emperors. The golden dragon of Eryri is sung of by Kynddelw; and it would appear that red and yellow were the colours affected by the Welsh and Irish. (*Iolo Gôch*.) A golden dragon was the ensign of the kings of Wessex (*Henry of Huntingdon*), borrowed, I doubt not, from the partly Romanized Britons; for the true Saxon ensign was the white horse. Who knows not the White Horse of Wantage?

But the principal figure in the imperial history of Britain is Maximus, an Iberian by birth, called by the Welsh Macsen Wledig, who assumed the purple, A.D. 385, in emulation of his more successful countryman Theodosius the great. Orosius says of him, he was worthy of being Augustus, had he not been elevated in violation of his military oath. (*Beda I. 9.*) Many Welsh princes and *Saints* long afterwards claimed to be his descendants. To establish his position, it was necessary to secure the adhesion of Gaul and Spain, which with Britain then formed the Praetorian Praefecture of the Gauls. He fixed his seat at Trèves, where he disgraced his fame by sentencing heretics to death against the reclamations of Pope Simplicius and of SS. Ambrose and Martin. His withdrawal of troops from Britain (according to the practice before alluded to) was the direct cause of the disasters that ensued. If he granted them beneficiary lands from the Mount of Jupiter (the Great St. Bernard) to Cantguic (Etaples in Picardy), as Nennius says (*c. 23*), we may understand why none of them returned home. Among their chiefs was Conan Meriadec of Wales, the legendary spouse of S. Ursula. He first commenced the Kymric settlement in Armorica, and his granite sepulchre still exists in the grand cathedral of S. Pol-de-Léon. In A.D. 388 Maximus tried conclusions with Theodosius, when his invasion of Italy proved his ruin. If his consort Helena was a daughter of a Kymric chief Euddav or Octavius of Segontium (Caernarvon), and if his line was prolonged in the princes of Strathclyde, we need not be surprized at the absence, in Welsh tradition, of the sinister features of treachery and craft assigned him by the Romans, which yet accord with his *Iberian* origin. In less than twenty years his example was followed by the British soldiery in the election of Marcus as Emperor; then of Gratianus, one of the municipal magistrates (“*municeps tyrannus.*”—*Beda I. c. 11*)—lastly, of Constantine; who, drawn from the lowest grade of soldiers and unsupported by merit, owed his elevation to the hope inspired by his name. Like Maximus, he ruled over Gaul and Spain, was acknowledged by the legitimate emperors, and finally perished as a

rebel. If Dr. Owen Pughe is correct in identifying him with Cystennin the Blessed, the son of Cynvor, to whom a church is dedicated near Conway, it may teach us caution in accepting traditions coloured by national prejudices. His own name, as well as those of his sons the Caesars Constans and Julian, point to his foreign origin or Latinized stock; and it is singular that the countrymen of Carausius the Menapian and Maximus the Iberian, I mean the Flemings of Gower and Pembroke and the Basque auxiliaries of Edward the First, were precisely the people employed to harass the Kymry, with whom they were unconsciously connected. [See *Appendix No. IX.*]

In the year 411 a revolution, unparalleled in the annals of the Empire, took place in Britain and Armorica. It appears accurately

**6. Revolution
of Britain and
Armorica.**

stated in the words of the Greek historian Zosimus: "The barbarians above the Rhine (the Saxons) forced the dwellers in the British isle and certain of the Keltic tribes to revolt from the Roman empire, expelling the Roman commanders, and setting up a government of their own, as they were able. The emperor Honorius wrote to the British cities, charging them to provide for themselves." (*Lib. VI. pp. 376, 381.*) The Welsh Triads supply some valuable help towards explaining this event. One of them calls it a resumption of the sovereignty from the Roman emperor according to the natural right of the Kymry. Another connects it with their refusal to pay their assessment ('tribute' they call it!) in consequence of the Roman government drafting off the men best capable of military service to "Arabia and other distant countries, whence they never returned." This was strictly in accord with their practice in former times; but the Triads insinuate that the Roman authorities accepted the levies in lieu of arrears of assessments. The merit of this revolution is attributed by the Kymry to Owain or Eugenius the son of Maccen Wledig, that is, the emperor Maximus; who is, with Prydain and Caradoc, styled one of the three Conventional Monarchs of Britain, because their authority was conferred on them by a national

convention of the Kymry. This fact also is in harmony with the picture supplied to us by the pen of Tacitus; and clearly indicates a conscious return to the old Keltic tradition of an oligarchy of petty chieftains, controlled in time of peril by an elected Pendragon or military Emperor. But when the Kymry pretend that the Roman conscription was so drastic, that "only women and little children were left behind," we must regret a spirit of exaggeration, which only tends to discredit the noble resistance offered by their countrymen to the Saxon invaders of Britain. Nennius states that after Maximus "began Consuls, and never after were there Caesars;" by which is meant that the magistrates of the *poleis* or communities, which Honorius urged to fight for themselves, thenceforth bore sway independently of the Emperor. But he takes no notice of Constantine *the Blessed* (the lucky private soldier elected Emperor), because, perhaps, his memory was merged in the more striking figure of Maximus; and he is, moreover, classed with Gwrddyled and Morien as one of the three *foreign* sovereigns of Britain.

The principal nations, who poured down from the north on the feeble Roman empire, had many of them held commercial relations with the Romans or even served as

7. Invasion of the Barbarians.

auxiliaries in their armies. Many German tribes had received *Laetic* feuds as a wage for their military service. The Burgundians and Visigoths in particular were so reasonable in their exactions, that the Roman provincials, oppressed by fiscal rapine, eagerly welcomed a change of masters. They were long accustomed to the presence of the barbarians on their soil. But the natives of Britain, while they derived precarious benefit from the Roman government, knew the Saxons only as cruel pirates, to whom it was a pastime to cleave the blue sea with their hide-bound barks. (*Sidonius Apollinaris*; *Gibbon c. XXV.*) Their depredations were so continuous and formidable, that we have seen how a chief military officer was in charge of *the Saxon shore* or *frontier*. During one hundred and sixty five years, from the time of Carausius to the settlement of Hengist (A.D. 284—449), the ravages of these pirates were unceasing; nor

were they mitigated by any conversions to Christianity. Although the Britons were courageous enough to assert their independence of the tottering Empire, they were fain to invoke succour from the masters they despised. About A.D. 400, they were relieved by the illustrious Stilicho; and even five years after their revolt the Romans aided them in repairing the Wall of Severus after the usual mode of construction, left them plans of military tactics, and bade them a last farewell. (*Gildas, c. 14.*)

The Saxon Chronicle naively expresses the vexation of the *pirates* in missing their loot: "The Romans amassed all the gold-hoard that was in Britain; and some they hid in the earth, that sithence no man might find it." We may justly estimate the estrangement effected between Rome and her late provincials, as well as the weakness of the former, by the fact that thirty years later (A.D. 446) the Britons, pressed by the onset of the Picts of North Britain, applied in vain for succour to the Patrician Aëtius. Their land "was left as a tree in the wilderness to lose her leaves by the continual blasts of these sharp northern winds." (*Speed, Chronicle, p. 189.*)





CHAPTER V.

THE HEROIC AGE AND DECLINE OF THE KYMRY.

THE year following, A.D. 449, proved the most fatal to the independence of the Kymry; for it witnessed the grant of Ynys

1. The Saxon settlement. Rhuothim (the Isle of Thanet) as a feudal tenure to Hengist the pirate, the Ealdorman of the Jutes, by Vortigern (Gwrtheyrn) the Loegr-

gian *Pendragon* or Emperor of the Britons. This was done in pursuance of Roman policy to engage the valorous strangers as auxiliaries against the Picts. Vortigern has been consigned to eternal infamy by his countrymen as their betrayer; and his conduct attributed to his passion for Rowena the fair-haired daughter of the Teuton. But I find no just ground for the severest censure. He was guilty of a fatal blunder rather than of treachery. His sons Vortimer and Catigern fell in defence of their country. Nor is it likely that he *invited* the Saxons over from Germany (*Gildas* c. 23; *Beda* I. 15; and the *Saxon Chronicle*); for Sidonius long before calls them 'arch-pirates.' (*Epp.* L. VIII. 6.) Nennius points to three *chiulæ* (keels, ships) exiled from their home, say, on an expedition of plunder. They came not to return; and were reinforced by Jutes from Jutland, Angles from Sleswick, Frisians, Rugians, Danes, Huns, *old* Saxons, Prussians. (*Eltheverd*, L. I. *Bede*, V. 9.) These barbarians soon turned their arms against their employer; and in A.D. 457 forced the Britons to abandon Kent and fall back on the city of London. In further mitigation of the wretched Vortigern's conduct, I must remark that "he was, while he reigned, urged by fear of the Picts and Scots, by Romanic attacks" (an obscure hint of the existence of an Imperial party in Britain), "and by apprehension of Ambrosius" (Emrys Wledig).

the sole remaining Count or Teyrn of Roman origin. (*Compare Gildas c. 25, and Nennius cc. 28, 45.*) We hear no more of Hengist: but Gibbon regards the invasion of Scotland by Saxon hordes at his instigation and the subsequent silence of English history about them, as a proof that the Saxons were not always successful. But Nennius distinctly says that they occupied much land beyond the Frisic sea, "between us and the Scots." (*c. 38.*) If so, may we not fairly conjecture that they rendered the Lothians Teutonic, as we find later on that Cunedda (Kenneth) came from that district called by the British *Manau Guotodin*, and expelled the Scots or Gael (Gwyddelod) from North Wales with vast slaughter, so that they never returned to dwell there? It argues great vitality and courage in the Loegrian Britons, that as each successive wave of fierce barbarians burst on their shores, they offered a gallant, if hopeless, resistance. From the silence of the Saxon chronicle as to Aella's victory at the battle of Mearcresdesburn in Sussex, A.D. 485, Langhorne infers the signal success of the *Pendragon* Ambrosius Aurelius; who, perhaps more truly than Arthur, was the pride of the Britons (*Gildas c. 25. Nennius c. 45*), and who (Cardinal Baronius imagines) continued in his person the legitimate succession of the Empire of the West. But Aella soon (A.D. 490) repaired his defeat by the capture of Caer-andred (Anderida) and the ruthless extermination of its inhabitants; which Huntingdon admits to have been owing to the losses the Saxons had suffered at the hands of the defenders of that noble city. (*p. 710.*) In opposing the landing of a fresh horde at Llongborth (Portsmouth), A.D. 501, was slain the Duke of the Province, Gerontius son of Urbinus (Geraint ab Erbin), whose loss the poet Llywarch deplored, and whom the invaders themselves record as 'a young and very noble man.' Seven years later, A.D. 508, Cerdic the West-Saxon slew in battle the British Pendragon or 'chiefest king,' as Huntingdon terms him, Natan-leod, whom some at chronological risks suppose to have been Ambrosius Aurelius. Eight years pass, and Cerdic meets with a more puissant foe in the illustrious Arthur, who by his success in the battle of Mount

Badon (Bath) delayed the westward advance of the Saxons for sixty years. Yet the battle of Chardford (A.D. 519) marks the establishment of the kingdom of Wessex (*Saxon Chron.*); and the Welsh traditions concerning Arthur invariably represent him as exercising authority in Wales, Cornwall, and Cumbria, with Maelgwn, Caradoc, and Gwrthmwl as 'chief elders,' and Dewy, Bedwini, and Kentigern as 'primates,' in Church and State. Arthur, the *Map Uthyr* or 'the terrible,' was in fact the son of Meuruc son of Theodoric of Tintern, prince of the Silures. The traditions of the Empire converted the British *Pendragon* into 'the Emperor Arthur,' and the fact of Riothamus (Rhi-tavwys, 'prince of the Thames') having sailed up the Loire with 12,000 Britons of either Britain or Armorica and been quartered at Bourges in the pay of the Emperor Anthemius to oppose the Visigoths (*Sidonius Apollinaris, Epp. L. III. 9*), may have helped the fiction of his warlike advance in Italy. But the judicious William of Malmesbury allows that Arthur clearly deserved to be celebrated by veracious History rather than by dreamy fictions, seeing he had long supported his falling country and animated the unbroken courage of his people. (*Guil. Malmes. f. 4.*) We may, perhaps, accept as authentic his success in *twelve* battles fought against the Saxons in the west and the Angles in the north, and his death in that of Camlann (Camelford) in Cornwall against his treacherous nephew Medrawd or Mordred, A.D. 537. Some of the localities of these engagements, such as the banks of the Douglas and the Ribble in Lancashire, the bank of the Bassas and the forest of Galtres (Coit Celidon) in Yorkshire, mark the advance of the Angles, of whom we learn so much less than of the Saxons. Between the death of Arthur and of the historian Gildas (A.D. 537—570) the Kymry were mis-ruled by sundry petty princes, consigned to execration in the invectives of Gildas, with what amount of justice we cannot ascertain. He enumerates Constantine *teyrn* of Dumnonia (Devon), Aurelius Conanus, Vortipor of Demetia, Cunoglasus, and Maglocunus of North Wales. Cunoglasus would in the Pictish speech be *Kond-glas*, in the Welsh *Pen-glas*, 'the gray head.' (*Baxter.*) Con-

stantine was, probably, Cystennin Gornau. Maglocunus was the Maelgwn Gwynedd, who perished by the yellow plague described by his contemporary Procopius, and whose last long sleep at Llanrhôs by Conway became proverbial, as 'Hir hun Wailgun en lis Ros.' (*Annales Kambriæ*.) His name is preserved in Brittany by the Château Tremelgon near Vannes. Ten years after Arthur's death the Britons of the north were still waging internecine war against Ida the Angle, called by them *the Flame-bearer* (Fflam-ddwyn). The fortifying of his stronghold of Bamborough was a reproach to them, Din-gwarth Berneich, 'the reproach of Bernicia.' They fought under Urien and his sons Owain, Gwallawc, and Morcant; and their struggle was ennobled by the song of Taliesin and Llywarch.

The long continued resistance offered by the Kymry to the barbarians awoke in them the heroic spirit, which had of old sustained their efforts against the Romans.

**2. Revival of
heroism: the Arthur-
ian legend.**

Unlike the more civilized invaders on the continent, the Saxon pirates offered no terms but serfdom or death. At first Armorica invited a multitude of fugitives from Britain; the greatest Exodus thither occurred perhaps about A.D. 458, when the Saxons overran Loegria from sea to sea. (*Gildas c. 24.*) Afterwards the Kymry seem to have with varying success contested every foot of territory. As a consequence of the exalted temper wrought by a supreme effort in defence of life and freedom, we notice an outburst of poetry in the imperilled nation; it is now we are told flourished at the same time Talhaearn, Aneurin, Taliesin, Blegrwyd, and Cian Gueinthguaut; the last now unknown, unless the Bretons retain his memory as Guench'lan. Now too began that marvellous legend which gathered around Arthur and his knights, and was improved by Norman ingenuity into a very Iliad of Keltic heroism. Foremost of them is Sir Lancelot; his name L'ancelot or *the servant* of the king seems a translation of Mael-gwn, and he sometimes figures as Melwas king of Somerset, who abducted Queen Guenevere. In the Seint Gréal his Norman name remains as

Lawsnot Dy lac. His son Sir Galahad or Galaath was the grandson of a fabulous King Pellenor, ennobled by Milton where he sings of "knights of Logres and of Lyonness, Lancelot and Peleas and Pellenore." (*Paradise Regained.*) If Lancelot is intended for Maelgwn, an historic son of the latter existed in Romanus the Fair (Rhuvon Bevr), noted for his beauty, who fell in battle and was buried on the brink of the sea; of whom Howel ab Owain Gwynedd sang, Tonn wên orewyn a orwlŷch bedd, Gwyddva Rhuvon Bevr ben-teyrnedd; "The white foaming wave moistens the grave, the barrow of Romanus the Fair, chief of princes." Mannot is the fabled realm of Lancelot's father King Bann; a mountain in Merioneth still bears the name.

Caradawg Vreichvras, *of the brawny arm*, prince of Cornwall, was Arthur's chief cavalry officer: he is the 'Sir Caradec' of romance, and claimed by the Brétons as their own Guaroeh count of Vannes. Trystan ab Tallwch figures in romance as 'Sir Tristram,' the lover of Esyllt (Yseult); but enjoys a fairer reputation in the Welsh traditions. Kei ap Kynyr or 'Sir Kaye' and Bedwyr ab Pedrog or 'Sir Bedivere' were by the Normans transferred to Maine and Anjou. (*Villemarqué, Les Romans de la Table Ronde.*) Gwalchmai *the golden-tongued* was Arthur's nephew and herald: he is the 'Sir Walwayne,' whose gigantic skeleton drew forth the admiration of a later age. Owain ab Urien or 'Sir Gawayn' justified the fictions of romance by his brave defence of his country. The poetic merit of Llywarch surpasses the interest inspired by 'Sir Lamorack.' Garwy son of Geraint ab Erbin is the courteous knight 'Sir Gareth;' Llew ab Kynvarch, the 'King Lot' of romance; Merddin Emrys, the 'barz Marzin' of Brittany, is the powerful enchanter Merlin. But the most congenial character is *the knight of the red tabard*, Peredur Gymro ab Evrawg, 'Marchog y cwnsallt côch,' the genuine Kymro 'Sir Perceval.' If he met with a church, his mother enjoined him to say his prayers. If, where he found meat and drink, no one invited him to partake, he was to help himself. If he heard a voice of one in distress, he was to give heed to it. If he found a fine diamond, he was to

take and make a present of it. If he saw a pretty woman, he was to address her without waiting permission. The fall of Arthur by domestic treachery and the lack of heroic men in the following centuries caused the Britons to deplore the breaking up of his noble fellowship or Round Table, and to hope for their national hero's return on earth to secure a victory which his successors could not achieve.

We have already noticed the gradual process by which the ancient Loegria became Engla-land, the Angles' land. I resume

**3. Long resistance
of the Kymry and
its effects.**

the subject, as it helps to invalidate the notion that the Saxon or English occupation of the island was speedy or complete. It was over a century and twenty years after the conquest of Kent, when the Britons lost Aylesbury and Eynsham. In A.D. 577 they lost Gloucester, Cirencester, and Bath, when three kings, Conmail, Condidan, and Farinmail fell, supposed to be Maelgwn Gwynedd, Cynddylan, and Caranmael, sung of by Llywarch. But Maelgwn died A.D. 547 of the yellow plague; and the two last must have fallen when the Angles won Shrewsbury. They may have fought at Derham. In 607 Ethelfrith took Chester, defeating Selyv ab Kynan, when the massacre of the monks of Bangor-Iscoed took place. In 614, 2065 *Wala* or Welshmen were slain at Bampton in Somerset; a proof that there they were still numerous. In 721 Rhodri Malwynawc won a battle against the Saxons at Heilin or Hayle in Cornwall. Probably he was regarded by the Loegrian Britons of *West Wales* as the Emperor. In 760 they fought at Hereford. In 777 the princes of Powis were finally driven from Shrewsbury, which they must have recovered after the fall of Cynddylan: and Offa thereupon constructed his dike, the last attempt at the Roman system of fortified boundaries, and won the land east of the Wye. It was only in 816, that the Saxons ravaged the mountains of Eryri. Caer Ebrauc (York) was not taken till 866; Strathclyde in Scotland, not till 946; but a Keltic prince Dwnwallawn (Donald) still ruled there till 974. The result of this prolonged struggle was a feeling of mutually intense

animosity, which even Saints could not overcome. When Beuno the Kymro fell in with a Saxon on the Severn-side, he quickly withdrew from the neighbourhood of 'the man of uncouth speech' (Y gwr anghyvieith); and Guthlac the Angle's fears were allayed when he discovered that the British brigands in the marshes of Crowland were after all only devils, not men. (*Sanctorale Catholicum*.) And I regret to notice that in A.D. 959 Owain son of Howel the Good broke up the choir of S. Iltute's, because he found therein certain scholars of the Saxon nobility.

It is generally supposed that the Saxon invaders blotted out the very outlines of the Keltic settlement in Loegria, leaving material ruins alone to witness to the Past.

4. Permanence of the Keltic race in England and Scotland.

But not to dwell on the purely British nomenclature of many localities, especially of rivers and mountains, and the impossibility of the strangers' adopting it without long intervals of peaceful intercourse with the dispossessed race, it must be borne in mind that the Saxons were Germans, and must have acted in Loegria, as they did in Germany, towards vanquished foes. The serfs were not reduced to perform their lords' menial work, as among the ostensibly more civilized Romans. But the masters enjoined a certain quantity of corn or cattle or clothing; and the serf to that extent obeyed. It was rarely that they beat or imprisoned the serfs. When they slew them, the act proceeded from a sudden impulse of anger, not from designed severity: but the death of a serf went unpunished. (*Tacitus, Germania, c. 25.*) To exterminate the Britons would not have profited their conquerors; and it is reasonable to believe that the miserable remnant which failed to escape from Loegria was spared.

To illustrate the position in detail: the Life of S. Collenn gives the Kymric name of *Rhysffa Cadwarch* to the Torr of Glastonbury; and Asser calls Selwood Forest *Coet-maur*. The Cambrian Saints Kynngar, Keinwen, Tangwn, and Nwython became the patrons of Congresbury, Keynsham, Taunton, and Hartland. King Alfred as a pilgrim invoked S. Guerir of Cornwall to

cure his headache; King Athelstane enriched the abbey of Middleton in Dorset with the relics of S. Branwalator (Brân-gwaladr, 'royal chief'), an ancient Loegrian bishop, invoked as a Saint in the old Litany of Exeter. British bandits infested the Fen-country; and perhaps Morial carried off fifteen hundred head of cattle from before Lincoln: "Y rhag Caer-lwydcoed neu's dŭg Morial pymthecant bŭyn a phen Gwrial?" Professor Phillips has remarked in mid-England and south-Yorkshire populations of short slim size, with round head, dark eyes and hair. (*Massy, Analyt. Ethnology*, p. 45.) According to Owen Pughe, S. Rhawin was buried at Lincoln; SS. Samson and Dirynnig had churches dedicated to them at York. S. Eoglodius (Hy-glod) was abbat of Iona, A.D. 606 (*Ferrari*); and Eadwin king of Northumbria was baptized by Rhun map Urbgen in 626, say the *Annales Cambriae*. S. Evan occurs at Irvine in Scotland, A.D. 839 (*Memorials of Ancient British Piety*); later on, Iwen abbat of Furness. (*Ms. Cotton. Vitellius A. 8.*) A.D. 1199, Griffin the Welshman and Matilda his wife engage in a plea with Robert Fitz Ywenn about some land in Warwickshire. (*Hardy, Rotuli de Finibus.*) In the same year Robert Oein sues Gumbaud in Essex. (*Palgrave, Rotuli Curiae Regis.*) Next year Iorverd, Ithel, Osbert and Arkeim, Madoc and Morgan Philipp, sons of Iago the presbyter, pay King John 10 marks, that no one trouble them but in the King's presence. (*Hardy.*) This was done in Lancashire, and is very remarkable, in that we see here a British married priest settled in England and protected by the King against the rigour of the Canon Law. A.D. 1214, Angereta daughter of Res (Angharad verch Rhys) agreed with King John for 60 marks and two palfreys for leave to marry whom she pleased. This was in Dorset or Somerset. (*Ibid.*) A.D. 1250, Seysil Gogh and Perewera his wife pay Henry the Third a mark for an assize of novel disseizin in Herefordshire. (*Roberts, Fines.*) Four years later Uctred (Uchdryd) De Depedene in Suffolk and Esilia (Esyllt) his wife pay the King a mark for a brief. (*Ibid.*) A.D. 1255, Robert Yweyn and others pay 40 shillings in a suit touching land in Worcestershire. (*Ibid.*) Four

years later John De Sainct Oweyn and Jane his wife in Oxfordshire pay a mark for a brief. (*Ibid.*) These facts form but a slender induction to ground a theory upon; but, in connexion with other considerations already supplied, they deserve attention.

The Kymry acted in accordance with the universal tendency of the Keltic race, when they split up into a petty clan-organization,

5. British Principalities.

incapable of development into a durable commonwealth. This passion for a mischievous Home Rule rendered them more liable to absorption by an encroaching foe. The tradition of a lord paramount or generalissimo was preserved in Kambria, and the powers were exercised in general by the princes of Venedotia, Gwynedd, or North Wales. I append the succession of these rulers as a tribute to the permanent vitality of the Kymry. The figures denote the death of each prince.

A.D. 560, Maelgwn Gwynedd. 586, Rhun. 599, Beli. 603, Iago. 630, Cadvan. 660, Cadwallon. 686, Cadwaladyr. 698, Ivor son of Alan of Armorica. 720, Idwal Iwrch. 755, Rhodri Maelwynog. 817, Kynon Tindaethwy. 843, Mervyn Vrch king of the Isle of Man, who acceded in right of his wife Esysll daughter of Kynon. 877, Rhodri Mawr. 913, Anarawd. 944, Idwal Voel. 950, Hywel Dda. 967, Iago. 973, Hywel. 984, Cadwallon. 985, Maredudd ap Ywein. 999, Kynan. 1015, Aeddan. 1020, Llywelyn vab Seisyll. 1031, Iago. 1061, Gruffydd ab Llywelyn. 1137, Gruffydd ab Kynan. 1169, Owain Gwynedd. 1172, Hywel ab Owain. 1192, Davydd ab Owain. 1240, Llywelyn ab Iorwerth. 1246, Davydd ab Llywelyn. 1282, Llywelyn ab Gruffydd.

The next in importance of these principalities would seem to be Deheubarth or South Wales, when its chief the Lord of Dinevor was able to maintain his paramount authority over the chieftains of Keredigiawn (Cardiganshire), Brycheiniawg, Elvael, and Glamorgan. But the last long prospered under a succession of Morgans, renowned for their liberality, prudence, and longevity. The most eminent of the South Wallian princes was Rhys ab Tewdwr, A.D. 1090, who, called upon to occupy the throne after a long period of

exile in Armorica, is said to have introduced into Wales the romantic literature then rising into notice on the continent. His grandson, commonly called the Lord Rhys, though he did homage to Henry II. and even acted as his *Justiciary*, did not by his policy secure for his sons immunity from the encroachments of the Normans and the rapacity of the Suzerain. For, independently of the conquest of the rich district of Kemmeys by Martin De Tours, we find Henry III. granting to a Norman *his* castles of Caermarthen and Cardigan and *the lands which were* Meilgon filz Meilgon's, grandson of Rhys. (*Roberts, Fines; A.D. 1250.*) The chief of Demetia (Dyved) anciently bore the singular but euphonious title of Pendaran Dyved—'the thunder chief of Demetia.' In A.D. 808 an Irish prince Rein appears to have been recognized. Gwent (now Monmouthshire) is chiefly illustrated by the heroism of Arthur grandson of Theodoric of Tintern and the Roman magnificence of Caerleon. It had its chief Madoc ab Iddon as late as A.D. 1187.

The men of the principality of Powis (now Central Wales) enjoyed the first rank in warfare, because of their constant exposure to the attacks of the Angles and of their being so far the "vanguard of liberty." But their princes seem to have earlier become vassals of the English monarch: Owain Kyveiliog is known by his poem on the Hirlas horn, imitated by Gray; his son Gwenwynwyn became the feudal subject of King John. (*A.D. 1208.—Ms. Harl. 86.*) The seat of these princes was at Caer-Pengwern (Shrewsbury) in the sixth century, when Kynddylan fell, whose death the aged Llywarch so pathetically deplores. Perhaps the Vale Royal of Cheshire, then called Deyrnllwg, formed a part of their dominion, where Cadell occurs in the fifth century. At the same period we dimly discern Cadrod in Calchvynydd, a district among the Cotswolds; who may have retained a precarious independence, as well as Elidyr Mwynvawr (Heliodorus *the munificent*) in Lancashire. The gallant little principality of Elmet near Leeds, encircled by the Angles, only yielded in A.D. 616, under its chief Keretic.

Cornwall, the most important state after Wales, was less successful in maintaining its freedom. One of its sovereigns Dwrngarth was drowned, A.D. 875; half a century later its *bishop* Cunan represented it at the court of Athelstane. Elystan Glodrydd, a godson of that able monarch, enjoyed a dependent domain in Herefordshire. The once powerful states of Bernicia and Deira (Bryneich a Deivyr) melted before the Angles; we have no records of their struggles, save the names of three brothers, warriors as well as bards, who wreaked vengeance on the traitors of their nation; and the British name of Bamborough intimates the disgrace of Bernicia. But the Britons in Scotland and Cumbria offered a more vigorous resistance. The state of Strathclyde, whose centre was Dunbarton (Dinbrython) or Caer-Alclwyd, enjoyed a long existence from the time of Rhydderch Hael down to that of Dwnwallawn, who went to Rome, A.D. 974. We cannot now determine the exact position or extent of the states of Rheged and Mannau Gododin; but they were the scenes of Kymric prowess and temerity, as we learn from Llywarch. It was still possible in his time for the defeated warriors of the north to fall back on Kambria, the last hope of the Britons: but the conquest of Chester by the Angles broke up the solidarity of the Kymry (Cumberland and Westmoreland). Still we find Westmere represented at Athelstane's court by its petty king Idwal in A.D. 931, and Galloway (as detached from Strath-clyde), by Iago. The king of Strathclyde (as we have seen) was Dwnwallawn, A.D. 974. The last Kymric king of Westirere was Dunmail (Dyvnwal, Donald.) The Isle of Man had a Kymric king Howel, A.D. 825; its king Mervyn had acceded to the throne of, Gwynedd, A.D. 817. The Pictish population in Scotland is involved in great obscurity: but I entertain the opinion that they were the remnant of the ancient tribes in the North, who had remained pagans and had never been subjugated by the Romans. Gwendoleu map Keidiau about A.D. 573 seems to have been opposed to the Christian king of Strathclyde; and Aidan map Gavran, A.D. 607, is execrated by the Kymry as a traitor to their cause. The names of the Pictish

kings, such as Ougen (Owain), Talargan (Tâl-arian), and Eochod Buidhe, are Kymric and Gaelic.

The Kymry seem to have felt the prestige that attached to the possession of London, the principal seat of their more civilized

Loegrian brethren even before the Roman conquest. So that, whenever a vigorous ruler appeared among the Saxon monarchs, we find him asserting his supreme authority over the

**6. Their dependence
on the
Crown of London.**

Kymry, and that claim admitted when moderately enforced. Thus, in A.D. 926, Athelstane confirms a peace with his subject kings Huwal of West Wales (Howel the Good), Constantine of Scotland, and Uwen of Gwent. (*Saxon Chronicle*.) Five years later, Huwal and Eugenius (Owain), together with Juthwal (Idwal) of Cumbria, Morcant of South Wales, and Cunan *bishop* of Cornwall, witness a grant of land by Athelstane in Berkshire, where they evidently had been paying court to the *Bretwalda*, the Saxon successor of the *Imperator* and *Pendragon* of old. (*Chronicon Abingdon*.)^{*} In A.D. 963 Eadgar exacted a tribute of wolves' heads of Iago king of North Wales; an admirable expedient, if successful! But instead of an extirpation of those ferocious animals, we read that upon an engagement of the Normans and Welsh in Gower, A.D. 1136, the bodies were horribly mangled and devoured by wolves in the open country. (*Continuator of Florence of Worcester*.) And in A.D. 1281 Edward the First enjoined the taking of wolves in the counties bordering on Wales. (*Rymer, Foedera*.) Malcolm king of Scots and Rhys prince of Demetia did homage at Woodstock to Henry the Second, A.D. 1163. (*Matth. Paris*.) Later on, A.D. 1179, Cadwallon prince of Elvacl, a district on the upper course of the Wye, was slain on his return from doing homage to Henry, who severely avenged his death as an affront on his safe-conduct.

^{*} Gibbon falls into a singular error, when he describes these princes as "four British lords of Somersetshire . . . honourably distinguished in the court of a Saxon monarch."—*Decl. and Fall, &c. C. ap. XXXVIII.*; quoting *Carte, Hist. of Engl. Vol. I. p. 278*.

Many were hung for the cruel deed, and others suspected were compelled to hide in the woods. "The Welsh may mutually comfort one another on the death of one of them receiving funeral rites, sad to the English and hateful to the Normans, in the death of many marchers," observes the sarcastic Londoner Radulf De Diceto. Henry the Third, weak as he appears in his foreign relations, showed exceptional vigour in his dealings with the Welsh. He grants seizin of land in Merioneth through his Justiciary of Chester (A.D. 1242. *Roberts, 1242.*); and the Prince of North Wales pleads that he had received an outlaw, Fouques De Bréauté, "only a day," but adds with dignity, "Not that we are bound to excuse ourselves in receiving him and his; for we have no less liberty than the King of Scotland, who receives English outlaws with impunity." (A.D. 1224. *Ellis's Letters of Henry III.*)

The Anglo-Norman monarch not only bore sway from the Scottish border to the Pyrenees, but was also strong in the physical appliances of warfare, and dealt with more

**7. The Castles,
the State engine of
subjugation in
Wales.**

durable engines of subjugation than the Kymry could successfully resist. A single dark line in the Chronicle of the Princes reveals that terrible engine of Feudalism, which worked their downfall: "The Franks" (for so they styled the Normans), "came to Demetia and Ceredigion, and *strengthened the castles.*" (A.D. 1091.) Roger earl of Clare, A.D. 1157, *stored* the castles of Ystrat Meuruc, Aber Dyvi, Dinevor, and Rystut (Aberystwyth). When Henry III. was worsted by the Welsh at Grosmont, he left Poitevin *routiers*, those criminal soldiers of fortune, in the castles of Wales. (A.D. 1233. *Roger of Wendover.*) A little later, he attacked them near Gannoc Castle (Dyganwy), near Conway; "which is a thorn in the eye of the Welsh," charitably observes that very English monk Matthew Paris. (A.D. 1245.) These strongholds, which secured the infiltration of alien elements, had nearly done their work, when Edmund Crouchback, King Edward I.'s brother, began to build the castle of Aberystwyth. (A.D. 1277.—*Brut y Tywysogion.*)



CHAPTER VI.

THE LATER WELSH PRINCES.

THE Annals of the Kymric Princes in the later middle age afford little to instruct or entertain the reader, save the spectacle of an heroic struggle of a declining and antiquated race matched with foes of equal bravery and superior military science. But "the Llewelyns displayed qualities which only needed larger room to render their names immortal." (*M. Valroger.*) I would notice that they were, by matrimonial alliances and increasing social affinities, on the way to be absorbed in the feudal hierarchy of England, before the policy of Edward demanded a more immediate control of his feudatories in Scotland and Wales. And I have little doubt that the Welsh princes would have been *mediatized*, after the fashion we are familiar with in Germany, had they loved inglorious ease more than freedom. While Owain of Gwynedd asserted his independence in the mountains of Eryri, Rhys of South Wales was proud to be nominated the Justiciary of Henry II., and Gwenwynwyn of Powis became the liegeman of King John. Howel, the gallant eldest son of Owain by an Irish lady, who united some skill in military engineering with a true poetic feeling and cultivation, soon gave way to the intrigues of his wretched brother David, who seems to have copied his connexion King John to the extent of blinding his unfortunate prisoners. For he had been fain to marry Dame Emma, an illegitimate daughter of Geoffrey Plantagenet, Count of Anjou, by a woman of Maine, "with the hope of so enjoying his possessions in peace." (*Benedict. Petriburgens.—Brut y Tywysogion.*) He held the lordship of Ellesmere as a fief of Henry II. since A.D.

1177; but it was only by extreme instance that he with difficulty obtained the hand of the haughty Norman's base sister! (*Radulf De Diceto*.) A curious difficulty occurs about the end of this unworthy Kymro. For the Chronicle of Aberconwy states that he was strangled at Aber by his nephew and successor Llewelyn I. in A.D. 1190: while that of Strata Florida avers that being banished from Wales he died in England, A.D. 1203. Probably at Ellesmere. For I regard the latter as the truer version of facts; seeing that King John did not bestow that lordship on his son-in-law Llewelyn till April 16, A.D. 1204. (*Rymer, Foedera*.) It is a matter of just astonishment to observe how minutely the great Popes of that period exercised their right of supervision over the Western Church. Innocent the Third, who could at the same time regulate the affairs of Iceland and enjoin *Thermophylae* and Thebes (A.D. 1208) to pay tithes, would direct the abbat of Aberconwy and the prior of Enlli to confirm in his name the espousals of Llewelyn to the daughter of the Prince of *the Isles* (Sodor and Mann), who had been espoused before nubile years to her father's brother; an evil incident, lately renewed in Italy under Papal sanction. (*Epistolae Innocentii, A.D. 1199—1203*.) It does not appear that Llewelyn also 'confirmed' those espousals; for we soon after find him married to King John's base daughter Joanna, termed 'Domina Walliae' (*Annals of Tewkesbury*), probably from the same motive that swayed his uncle, the hope of greater security and the agreeable dowry of the Lordship of Ellesmere. The inconstant dame's intrigue with a prisoner of her husband, the Lord William De Braus, provoked Llewelyn to take summary vengeance. For on May 2nd, A.D. 1230, De Braus was "hung on a tree, and that not secretly or by night, but openly and in broad day, before eight hundred men and more, summoned to that miserable spectacle." (*Sir Henry Ellis, Royal Letters, Henry III.*) But her light conduct did not prevent Llewelyn from founding the priory of Pen-môn to do honour to her last resting-place. He died after her in A.D. 1240, "of long-continued palsy" (*Matthew Paris*), after a successful reign of fifty years. His two daughters

connect the Welsh reigning family with some interesting historic characters. Helen the eldest married John Le Scot, Earl of Chester, whose three sisters were the mothers of the three claimants of the Scottish crown, John Balliol, Robert Bruce, and Henry Hastyng. On his death, A.D. 1237, not without suspicion of poison, Helen married his uncle or cousin Robert De Quincy, Earl of Winchester; "at which," we are told, "Llewelyn was indignant." (*Annales de Dunstaple.*) Whether because of the nearness of connexion, or from suspicion of their misconduct, or that the lady presumed to dispense with his permission, I know not. His younger daughter Gladusa married Roger De Mortimer, Earl of March, and became the mother of the unhappy paramour of Queen Isabella. His grandson Llewelyn ab Gruffydd is, on the whole, the most interesting of the Princes of Wales. His connexion with the monastic hero Simon De Montfort, Earl of Leicester; his romantic attachment to his affianced bride Eleanor De Montfort (herself a niece of Henry III.); his happy marriage to her at Worcester in the presence of the kings of England and Scotland, A.D. 1277 (*Chronicon Joan. De Oxenedes*); his bravery and patriotism; the interest he inspired in his people and even in foreigners (the Annals of Dunstable call him "a most handsome man and stout in war, who had all the Welsh as it were glued to him");—all make us regret that he at last fell a victim to the settled policy of Edward the First, aided (it must be granted) by the restless temper of the Kymry. It was 'the malice of the Welsh,' that is, their stubborn resistance to the feudal system of Edward I., that reduced that able Prince to *borrow money* to subdue them. (*Aylofffe, Rotuli Walliae.*) What accelerated the bitter end was the atrocious conduct of David, the Prince's brother; who came suddenly on the castle of Pen-harddlech (now Hawarden) and slew all the garrison, save Roger De Clifford the lord of the castle and another. (*A.D. 1281, 2. Brut y Tywysogion.—Annales de Wigorn.*) The just prejudices of the Catholic Church and of Feudalism were outraged by this act; in that it was perpetrated on Palm-Sunday; and because the King had granted David the earldom of Huntingdon,

held heretofore by the Heir to the crown of Scotland; thereby placing him in the first rank of the English peerage. But, happily for the Kymry, this foul fact is balanced by the humane conduct of two South-Welsh chiefs, Gruffydd and Rhys, who the year following took and burnt the castle of Aberystwyth, "sparing the lives of the garrison, because of Passion-tide that was nigh." (*Brut y Tywysogion.*) The gallant Llewelyn perished by misadventure of a soldier in Brecknockshire on December the 11th, A.D. 1282. A white monk (Cistercian) sang mass before him the very day he was slain, thus sealing the loyalty of that order to their native sovereign. (*Archbishop Peckham to Edward I. apud Rymer.*) His maimed and lacerated corpse was buried in the abbey of Cwmhir (*Bartholomew Cotton*); while his comely head was crowned with ivy and exposed to the jeers of a London rabble. The King's chief instrument in the conquest of Snowdonia (Llewelyn, recognising its strategic importance, had assumed the style of 'Lord of Snawdune'), were seven thousand Basques (themselves unconscious kinsmen of the Kymry!), sent him by the King of Spain, "who nearly all perished in battle." (*Chronicon de Hagneby; Ms. Cotton. Vesp. B. XI.*) Some however returned home under the conduct of Sanchez De S. Aubin. (*March 11, 1283. Ayloffe.*) "After Llywelyn's death, his brother David, hoping that he himself would be *de jure* Prince of Wales, convened his parliament of Welshmen at Kynbergha, and renewed the war." (*Chronicon de Melsa.*) The locality, thus expressed in a Lincolnshire chronicle, would be Kymmer abbey in Merioneth. For we find that on June 17, A.D. 1284, David was taken prisoner in the castle of Bere, described as a place almost inaccessible by reason of woods and morasses. (*Annals of Oseney.*) This is Castell-ybyri, whose weird ruins, half of hollowed rock and half of masonry, still lurk in the recesses of Cadair Idris. The hapless 'Earl of Huntingdon' was drawn and hung at Shrewsbury as a rebel against the honour of the Church and of Chivalry, October 2, 1284. At that date, the Chronicle of Hagneby in Lincolnshire (from which I gather the facts) observes, that "David's younger son Reginald, grandson

of the Lord Reginald De Gray, *abides* with him." His daughter, whom Edward II. styles 'the lady Gladusa daughter of David late Prince of Wales,' was a nun of Sempringham, and received *alms* (alas!) from that king, who (whatever were his errors) was kindly disposed towards the Kymry. (*A.D. 1313. Ms. Cotton. Nero C. 8.*) Gwenllian, the daughter of Llewelyn, was also a nun of Sempringham, and a pensioner of Edward III. out of the revenue of Lincolnshire. (*Oct. 10, 1327. Rymer.*) Her mother Eleanor De Montfort had fortunately died before the final catastrophe. (*June 19, 1282. Barth. Cotton.*) Ten years later, Madoc, a base son of Llewelyn (I presume), but "who had made himself Prince of Wales," was finally defeated at Maesmeidoc; and, to avoid his uncle David's fate, came with his retinue into the King's peace, was brought to London, and consigned to perpetual imprisonment, (*Aug. 10, 1295. Annales de Wigorn. Nicholas Trivet.*) Again King Edward from Aberconwy thanks his good seamen of Bayonne for their services, that is to say, of Iberians against their Celtic kinsmen.* He marked his sense of the importance of his successes by a grand tournament held at the remote hamlet of Nevyn, by a solemn pilgrimage to Menevia, and by a harmless bit of ritual (betraying however his inner mind), when at Baladeulyn he enjoined the Canons of Llangatauc to wear purple almuces in honour of S. Maurice and "in memory of the departed, who were slaughtered like sheep in Ystrad Teivi." (*June 10, 1284. Ms. Harl: 6568.*) "From that time," observes the shrewd Annalist of Oseney by Oxford, "war long ceased in Wales: the Welsh now live almost like the English, and amass treasures, fearing the loss of property, what they used not to do before." But the politic monarch took care to secure his conquest by ecclesiastical as well as municipal colonies of foreigners, protected as a dominant institution by those regal Castles, which now excite admiration by their ruins, as they formerly inspired terror. After two centuries and a half had past,

* *Lettres de Rois.* Pierre De Langtoft in his rude French notices the service of the Basques and Gascons 'en Snaudouns.')

"Lord Clifford never saw any place more princely and pleasant than Conway, save Windsor Castle." (*Nov. 7, 1635. Calendar of State Papers.*) After five centuries, Caernarvon Castle surpassed Dr. Johnson's ideas; he did not think there had been such buildings: he pronounces it "an edifice of stupendous magnitude and strength." (*Aug. 20, 1774. Diary in North Wales.*) Little inferior was the picturesque Castle of Harlech. In remote times called Caer-collwyn, it was the scene where Brân sate on the rock on a summer's evening and descried on the blue horizon the bark that brought evil tidings from Erin. The names of its earliest Constables, Hugh De Wlonkeslowe and James De S. George (*A.D. 1284, 1290.—Ayloffe.*), betray its political purpose. Its greatest Constable was Sir Walter Manny, Knight of the Garter, *A.D. 1352*; it sheltered Queen Margaret of Anjou, and was the last in Wales that surrendered to the Parliament, *A.D. 1647, (White-locke.)*

The innate valour of the Kymry was henceforth utilised by the English King against his foes in France and Scotland. Edward II. orders a contingent of 1400 foot from North Wales for his army against the Scots; the proportion furnished by Merioneth and Ardudwy being 300, and by Dyffryn Clwyd 200. (*A.D. 1309. Rymer, Foedera.*) Again in *A.D. 1325*, he orders 7 men at arms and 274 footmen from North Wales to assemble at Bala, to be thence conveyed by way of Salop and Portsmouth to serve the King in Gascony. (*Ibid.*) At the battle of Crecy the light-armed Welsh and Cornish were employed in plundering and despatching the fallen knights encumbered by their heavy armour. Even a claimant of the inheritance of Llewelyn appeared at the French court, known as Yvain de Galles, Evan or Owain of Wales, a descendant of the last Prince. He was employed by the French king, but was basely murdered by an English retainer, who was rewarded for the act by the Black Prince to his eternal disgrace. (*Froissart.—Rymer, Foedera. Sept. 18, A.D. 1381.*) Another famous Welshman of that period was the Chevalier Rufin (Gruffydd), who ravaged France between the Loire and Seine as Captain

of a Free Company of marauders. (*Ibid.*) Few, perhaps, are aware that the English Company of Enguerrand De Coucy, defeated by the Swiss on January 13, 1376, at Buttisholz, was commanded by Ieuan ap Einion; whom an old song of the period styles 'Hertzog Yffo von Callis mit sim guldinen hut,' the chief Evan of Wales with his golden hat. (*Tschudi.*) Enguerrand was a son-in-law of Edward III. and held fiefs in Wales, which explains his having a Welsh lieutenant. I find another Cambrian Thomas Ellis, 'marshal of the English' in the service of Venice, signing a treaty to appease an affray between them and the Italians in the harbour of Chioggia, on Feb. 4th, 1380. (*Cal. of State Papers, Venetian Series.*)

But far beyond the sparse records of these adventurers is the fame of Owain of Glyndwrdu, known to the world in the pages of Shakespeare. A law student, attached to the person of Richard II., he was driven by personal wrongs to attempt independence of the Crown of England worn by a usurper. The increasing superstition of the time would have it, that the rain, snow, and hail, Henry IV. suffered from in Wales in the autumn of 1402, were raised by magic art of Owen of Glendore. (*Thomas Walsingham.*) But the ability and bravery displayed by him is beyond dispute. While a humble monk of S. Alban's wrote in the choir lines expressing the universal apprehension, "Christe, Dei splendor, Tibi supplico, destrue Gleendor" (*Annales Henrici IV. C.C.C. Cambr.*); the House of Commons long after his death, A.D. 1431, declared that his success would have been "to the destruction of all English tongue for evermore." When Owen 'by the grace of God Prince of Wales' had commissioned "at Doleguelli Master Griffin Yonge, Doctor of Decrees, our Chancellor, and John Hanmer, to treat about an alliance with the King of France, May 10, 1404;" Charles VI. on the 14th of July ensuing duly concluded a treaty, styling Owen "the magnificent and powerful Owain Prince of Wales." (*Rymer.*) Troops were despatched to South Wales; but, owing to Owen's inability to afford them supplies, they were forced to return. Henry

Hotspur of Northumberland, who in A.D. 1401 had defeated the Welsh by Cadair Idris ('*A' Catherederys*.'—*Ordinances of Privy Council*), became his ally; and Edmund Mortimer, last Earl of March and Ulster, taken prisoner by Owen at Brynglas by Knighton, A.D. 1403, was wedded to his daughter. (*Annals of Wigmore*.) The family of Mortimer was already connected with the Welsh Princes: Edmund died in 1424, almost twenty years a prisoner in the castle of Trim in Ireland. (*Weever, Funeral Monuments*.) The English Prince of Wales, Harry of Monmouth, far from being a mere boon-companion of a Falstaff, was busily employed over ten years in reducing the Welsh insurgents. Now he directs the siege of Harlech and Llanbadarn castles; now he signs an indenture for the surrender of Aberystwyth; again he pays the wages of sixty men at arms tarrying at Kymmer abbey and Bala. (A.D. 1402, 7, 12. *Rymer. Nicolas, Ordinances of P.C.*) On the decline of his fortune Owen retired to Herefordshire, where he dwelt obscurely in shepherd's weeds, near his daughter Lady Scudamore, and died unmolested at Monnington-on-Wye, Sept. 20, 1415. His manor of Glyndouvrwy was granted by Henry VIII. to one Thomas Salter at the yearly rent of *one red rose*. (A.D. 1514. *Cal. of State Papers*.) But, although no attempt at independence again occurs, were the Kymry content with the Government imposed on them by force? Edward III. complains to the Pope, that "the Church in Wales hath stubborn, wayward, and extravagant subjects, as well of English origin as Welsh." (A.D. 1328. *Rymer*.) The *Cymmorthas* or Kymric custom of mutual help and festivity became obnoxious from the insurrection of Glendower. Henry IV. ordained that it should not be suffered, as heretofore; nor minstrels, bards, rhymers, wasters, and other Welsh vagabonds (*sic*) be allowed to overcharge the country. (A.D. 1401. *Rymer*.) The politic object of Government is disclosed in an Order of Privy Council for the apprehension of a monk that told chronicles at Comorthas and open gatherings to the stirring up of the people. (A.D. 1443.—*Nicolas*.)



CHAPTER VII.

WELSHMEN ON THE CONTINENT.

HAVING traced the vestiges of Keltic migrations on the continent of Europe, we may not omit noticing the presence of the Kymry abroad in their later and decaying state. We

1. The Kymry abroad.

have seen how under the Empire they contributed troops to the Imperial service in Egypt and Illyria. An uncertain tradition makes Lucius the first Christian prince of the Britons the Apostle of Rhaetia or the Grisons. Pelagius or Morgan, the sturdy champion of the Free Will of Man to the detriment of the supernatural as implied by Revelation, became famous in Italy and Palestine. In the sixth century Wales and Armorica interchange their Saints. While SS. Samson archbishop of Dol, Cadoc the Wise abbat and bishop of Bennavenna, Gildas the historian? Paul Aurelian bishop of Léon, Maelor of Arvon, Machutus (Mechell), Tysilio the chronicler (S. Suliac), were Cambro-Britons in Armorica; some of the founders of churches and monasteries in Wales came over from Brittany. Such were SS. Laudatus (Llawddad) abbat of Bardsey, Paternus bishop of Llanbadarn by Aberystwyth, Cadvan of Towyn, Iltutus of Lantwit, Tudwal of Lley, Mellon of Cardiff. S. Gudwal, the Patron of Ghent, "who first the Flemings taught" (*Drayton, Poly-olbion XXIV.*), was a Cadwal from Britain or Armorica. When S. Columban on Nov. 3rd, A.D. 603, subjects his monastery of Bobbio in North Italy to the See Apostolic, Cunochus (Kynog) a monk, Gurgarus (Gwrgar) "by birth a Briton," Domcialis a Scot, subscribe the document. (*Monumenta Historiae Patriae I. Turin, 1836.*) Marbod bishop of Rennes, a writer on Gems, was (if we may trust Pits) "a Cambro-Briton by birth, and surnamed Euanx."

Cuhelin, a Cambrian better known as Alexander of Wales, was present at the slaughter of S. Thomas of Canterbury, and wrote a Latin account of it. Possibly he was the Archdeacon of Anglesea, who interpreted in Wales for Archbishop Baldwin preaching the crusade, A.D. 1188. (*Giraldus Cambrensis.*) The chiefs in Wales cut a poor figure at that juncture of supreme interest to Christendom. They assumed the cross and stayed at home. One of the princes of Powis, Morgan, stung by remorse for deeds of blood, actually reached Palestine, but died at Cyprus on his way home. (*Brut y Tywysogion.*)

Wales, if not the Kymry, may boast of a Cardinal in the person of Thomas Jorze or George, called Gualensis, Chaplain to Edward I. and Card. Bishop of S. Sabina, who died at Grenoble, A.D. 1305, and was buried at Oxford. (*Cave, Historia Litteraria.*) The Welsh take part in the relations of England with the Continent. We find Sir John Trevnant in attendance on the regent of Gascony, A.D. 1442. (*Beckington Diary.*) When the English surrendered their fortresses to the French, A.D. 1450, John Edwards was captain of La Roche Guyon, and Gryffyn Ddu ap Meredith of Regnieville-sur-le-mer. They behaved no worse than those great lords of Guienne, the Captal De Buch and the Souldich De l'Estrade. (*Letters of Henry IV.*) Philip Morgan bishop of Ely was Henry Vth's ambassador at the Council of Constance, A.D. 1415. Sir Hugh Johnys of Landymor Castle in Gower, Knight of the Holy Sepulchre, had gone further afield, and had served five years "in the werris under John Palaeologus Emprowre of Constantinople," and was buried at Swansea, A.D. 1460? Nicholas Roberts, a knight of Rhodes, was an envoy to 'the Great Turk,' A.D. 1523. (*Cal. of State Papers. —Brewer.*) Sir Edward Carne of Glamorgan, descended from Ithel king of Gwent, the last Ambassador of England to the Holy See, refused to return home, and died at Rome, A.D. 1561. Mary the Catholic or the Sanguinary? afforded him scant supplies; for he complains he was so far in debt that the Roman merchants would be loth to trust him any further. (*Aug. 23, 1558. Cal.*

of *State Papers, Foreign*.) Dr. John David Rhys, of the universities of Oxford and Sienna, appears to have been equally versed in Welsh and Italian, and wrote on the grammar of both languages. Though a Roman Recusant, his love of his native land induced him to accept an invidious position at home. He died A.D. 1609. About the same time 'one Evans' was "made Rector at Padua and graced extraordinarily." (*Winwood's State Papers; Jan. 26, 1604.*) But the most interesting of these expatriated Kymry is Owen Lewis of Malltraeth in Anglesea, sometime Archdeacon of Douai, Vicar General to S. Carlo Borromeo Archbishop of Milan, Nuncio in Switzerland of Pope Gregory XIV., Bishop of Cassano in the kingdom of Naples; who laid the foundations of the English colleges at Rome, Douai, and Rheims, and died A.D. 1595, having lived thirty six years in exile. (*Ferdinando Ughelli, Italia Sacra.*) He was nearly being made Cardinal; but his favouring the succession of the King of Scots to the English Crown marred his chance, and the pious Caietan obtained the Hat. I observe with pain that the mean jealousy of their own countrymen (a grievous fault in the Welsh character!) crops up even at Rome: "Owen and the rest laugh at Cassano's being Cardinal." This was Thomas Owen, Head of the English College at Rome. The Bishop was succeeded as Vicar General at Milan by Griffith Roberts, known in Italy as *Griffidio Ruberio*. This worthy man, though an exile from Cambria for his attachment to the Roman Church, cherished a warm affection for the rude home of his forefathers. In the preface (beautiful as an exordium of Plato) to a Welsh grammar, published at Milan in 1567, he complains in limpid Kymraec of certain unpatriotic Welshmen, that "so soon as they see the Severn or the steeples of Shrewsbury, or hear an Englishman once say 'good morrow,' they forget their Welsh." Beautiful Italy had not weaned him from his first love. "Fair though this place be," he saith, "and pleasant to see the green leaves a shelter from the heat, and agreeable to hear this northerly breeze blowing beneath the vines to cheer us in this excessive heat that oppresses all men bred and born in so cold a land as Wales—yet a Kymro's heart

warms not towards them as it would on the Dee side or in the low lying Vale of Clwyd, or many places I could name from Maenol Dewi to Holyhead in Mona."

He longs "for many things found in Wales to pass away the time merrily whilst avoiding the heat of a long summer's day. If you would meditate or read alone, you might choose a fit place, however intense the heat, either in green bowers, or beside a running brook in a glen and greenwood, or in a blooming valley, or in a grove of birch or ash trees, or on a clear breezy mountain, or elsewhere away from the weariness bred by the warm weather. But about this city (Milan), there is nothing of the sort." Roberts's attachment to his country led him to warn one Roger Smythe not to set foot beyond the Alps ("this side the mountain") for fear of imprisonment by the Inquisition, whose locks could not be picked easily. "The Holyhead men say, 'Blacksmith, apply thy work, or get thee hence.'" (*May 28, 1596. Cal. of State Papers.*) Elsewhere he says; "I could feel a glow within, and my heart bounding within my body of very joy, in hearing the utterance of the British tongue." (*Dr. Owen Pughe, Dictionary, sub voce 'Cyrchmeidiaw.'*) Maurice Clennock, or of Clynnog, Bishop-designate of Bangor under Mary, became the first Rector of the English College at Rome about A.D. 1560, and was there "noted for his great partiality towards his own countrymen of Wales." (*Anth. à Wood, Athenae Oxonienses.*) [*See Appendix No. X.*] Another Roman Catholic of note in his day must be noticed; John Jones, originally of Llanvaethlu in Anglesea, Archbishop Laud's chamberfellow at S. John's College in Oxford, in religion Father Leander à Sancto Martino of the Order of S. Benedict, who died President of the English Congregation, A.D. 1636. Another Welshman, Augustine Llewelyn was 'Prefect of the Province of Canterbury,' A.D. 1685. (*Gallia Christiana.*)

Most readers have been acquainted by Southey with the legend, related in the Triads, of Madoc ap

2. Possible emigration to America.

Owain Gwynedd's having sailed westward in quest of a new land, whence he never returned.

It is traced to Cyneuric ap Grono and Gutyn Owain in Edward IVth's time, who yet have left no proofs to establish it; and is maintained by Humphrey Lloyd of Denbigh, Hakluyt, Purchas, and strenuously by Sir Thomas Herbert, Charles Ist's faithful attendant, whose family pride led him to glorify a collateral ancestor. He cites (I know not on what authority) the following words as used by presumed Cambrians in America: *Gwrando*, to hearken; *Pengwyn*, a white head; *Gwyn-dowr*, white water; *Bara*, bread; *Tat*, father; *Mam*, mother; *Bryd*, time; *Bu*, a cow; *Clugar*, a heathcock; *Llwynog*, a fox; *Wy*, an egg; *Calav*, a quill; *Trwyn*, a nose; *Nev*, heaven. "None save detracting opinionatists," thinks the gallant knight, "can justly oppose such worthy proofs of what I wish were generally allowed of." (*Travels*, p. 222.) Now, however amusing Sir Thomas's confidence may appear, and although the late Mr. Thomas Stephens has produced a presumption of Madoc's death in his native land, it may be well to submit the following passages which tend to render the legend not absolutely incredible. Some nations of antiquity undertook voyages, which (if we regard their slender means of navigation) are simply marvellous. The Goths swept the seas from Scandinavia to Trebizond. The Saxons in their frail barks braved the ocean and sailed up the French rivers in search of plunder. Gavran is reported to have sailed with his faithful liegemen (*teulu*, gasindi, gweision bychain) in quest of the green isles of the ocean (*Gwerddonau Llïon*).

The Icelanders had a tradition of a country called by them *Hvitramannaland edr Irland ed mykla*, White-Man's-land or Great Ireland, placed west of Ireland, somewhat behind Vinland the Good, which Professor Raske proves to have been the modern States of Massachusetts and Rhode Island. The people were reported to Thorfinn Karlsefne, A.D. 1007-9, to wear white clothes and carry poles before them. Later on, A.D. 1029, Gudleif Gudlaugson was driven from Iceland *to the southwest of Ireland* to a strange land, where it seemed to them that the people *spoke Irish*. Lionel Wafer at the close of the sixteenth century describes

the Indians of Darien as wearing long white gowns and bearing pikes. Their speech strongly reminded him of *Gaelic and Irish*. Some of them wore *black gowns*. The Abbé Emile Domenech thinks the Powhatan language, once spoken in Virginia, is of Keltic origin. In expression and harmony it is equal to *Erse*, Gaelic, and the Kymric. * (*Deserts of North America*.) But does the Abbé know these languages? Further, Strabo tells us that the natives of the Tin-lands (ancient Cornwall) wore black cloaks and tunics reaching their feet, and walked with staves. S. Indractus an Irish pilgrim bore a staff tipped with brass, after the Irish fashion. (*Sanctorale Catholic.*, p. 77.) Taking these facts together, I think we may fairly infer some intercourse of Kelts with the Western continent ages before Madoc or Columbus. Catlin believes the Mandans on the Missouri descended from Madoc and his adventurers, instancing their fair complexions, hazle eyes, and sweet expression. (*Prichard*, p. 400.) Ten-Broecke says the same of the Moqui in Colorado, and that they weave in the same manner as the people of Wales. (*Schoolcraft*.) "Their features," says Ives, "are strongly marked and homely, with an expression generally bright and good-natured. Many of them have fair hair and blue eyes." (*Bancroft*, I. p. 530.) Ruxton says that the American trappers call them *Welsh* Indians. (*Ibid*, p. 528.) The Zuni Pueblos of New Mexico are thought to be of Welsh descent. Their cacique, an old man with clear *dark-blue* eyes told Mr. Cozzens a legend of a young Zuni warrior, who embarked in a canoe brilliant as crystal, and reached the Island of the Blessed with its eternal verdure; which certainly recalls the Hellenic golden cup of the Sun-god, the Elysian plain of Pindar, the Green Isles of the floods in the Triads, and Merlin's house of glass in Nennius and Ariosto. (*Cozzens*, *Marvellous Country*.) Schoolcraft traces certain characters common to Keltic and Virginian inscriptions. (*I*. p. 124.) And Georg Van Hoorne, accepting the legend of Madoc, sees him in a Virginian hero called Matec Zúnga. (*III*. 2.)

In fine, there appears to have been a constant tradition kept up among seamen of a land in the far West, which the legend of

Madoc represented to the Kymry and that of S. Brandan to the Irish Kelts. "Thlyde [Lhuyd] the cunning mariner of all England" navigated a Bristol ship, A.D. 1480, in quest of the fabulous "isle of Brasylle in the West part of Ireland, sailed about for nine months, but found no island." (*Itinerarium Willelmi Wyrcestre.*) Eighteen years later, the Spanish ambassador writes from London, that "the people of Bristol have for the last seven years sent out light ships or *caravels* in search of the aforesaid isle according to the fancy of a Genoese." (*Bergeuroth.*) This was "Zuan Cabot, styled *the great admiral.*" An Italian tells the Duke of Milan, that "these English run after him like mad people, so that he can enlist as many of them as he pleases, and a number of our own rogues besides." It was reported that Cabot "had discovered *the Seven Cities* on the western passage from England, the territory of the Grand Cham " or Khan of Tartary.





CHAPTER VIII.

ECCLESIASTICAL SKETCHES.

THE first notice we have of the early Christian missionaries to the Kymry relates that Ilid, Kyndav, and Arwystli hên (or Aristobulus the *elder*—priest?) came over about A.D. 70, with the blessed Brân the father of Caractacus, who had become a Christian at Rome. Ilid is

1. The early British Church.

said to have been an *Israelite*; and is the S. Lide of the Scilly isles. If S. Paul himself did not visit Britain, these Romans must have known the great Apostle; and Ilid, as a Jew, would belong to the mission of S. Peter. A century later, Lleirwg, known as king Lucius, a prince of the Silures, is said to have sought help from Eleutherus bishop of Rome (y Pâb Elidyr), who sent Damianus and Paganus (Dyvan a Phagan), Meduinus and Albanus (Mydwy ac Elvan), who taught the faith in Siluria and the isle of Avallon. (*The Triads*.) It was maintained in later times that the foundation of the See of Llandav was the fruit of their mission. There is no trace in Welsh tradition of the connexion of S. Joseph of Arimathea with Glastonbury. We have no details of the government and discipline of the Church in Britain in the Roman period; but may safely infer that it was in harmony with the rest of the Catholic Church, save that the personal discipline was more stringent, the government less developed, the endowment precarious or entirely wanting. In proof of the first point; not content with the ordinary Lent, they fasted *the Apostles' Lent* (Graüys yr ebystyl) from Ascension Day to Whitsunday, *Mary's Lent* (Graüys Meir) from the first to the fifteenth of August, and *Elias his Lent* (Graüys Helias) from Martinmas to Christmas.

(*Mus. Britannic. Addit. Mss. 14,912.*) In proof of the second, they appear to have been shepherded by *regionary* bishops, that is, bishops who were not permanently attached to local sees. Thus, we find S. Gistlianus (Goeslan) bishop of Menevia before a see was established there; S. Maucannus (Meugant) bishop of or at Silchester; S. Branwalator (Brangwaladr) in Dorsetshire; S. Cadoc at Bennavenna; S. Dubricius (Dyvrig) at Kaergwair or Warwick. (*Leland IV. 169.*) On the other hand, it is probable that the more approved system prevailed among the Loegrian Britons, who had become more thoroughly Latinized. S. Theanus passes as the first bishop of London; and it is likely that the centres of Imperial government would receive a settled episcopal supervision. Thus, London, York, and Colchester were represented at the Council of Arles, A.D. 314, by Restitutus, Eborius, and Adelphius, attended by the priest Sacerdos and the deacon Arminius. The two first are known in Welsh as Rhystid and Ivor. The third name defies the efforts of Welsh scholars, who would appropriate him. I think it probable that Colchester, the Colonia Londinensium, being within the *Littus Saxonicum*, was already but half Kymric; and that the Latin names belonged to Latinized Loegrians, while Arminius can only be the German *Hermann*. The martyrs under Dioclesian in Britain all belong to that class of Britons, such as Augulus bishop of London, Albanus and Amphibalus of Verulam, Julius and Aaron, Stephen and Socrates of Caerleon. Vodin and Gwythelin (Vitalianus) bishops of London were also, I conceive, Loegrians; as well as Eldad of Gloucester, known at Oxford as S. Aldate, and the hermit Abben of Chilswell by Oxford. In proof of my third point, it may suffice to mention, how the poverty of the British bishops compelled them to accept a subsidy from the emperor when they attended the Synod of Ariminum, A.D. 359; and the account given us of S. David and his monastery bears witness to a more than Apostolic poverty. (*Sanctorale Catholicum. March 1.*) The Triads refer to David as chief bishop of Wales, Bedwini of Cornwall, and Kyndeyrn of British Scotland or Cumberland in the larger sense; this account corresponds with the three

principal fragments of Kymric dominion, after the Saxons had broken up its solidarity.

It has been too much the fashion to assume the absolute independence of the British church in respect to the See Apostolic (as all Antiquity styles Rome), because Augustine found it varied in a few trifling particulars from the Western church on the continent.

**2. Its gradual
subjection to the See
of Rome.**

These related to mere discipline. If we accept the common view, we are forced to condemn the great and holy Pope Gregory as arrogating usurped rights, when he expressly leaves the British bishops to *the correction* of his emissary. But Gregory's disclaimer of *universal* dominion, as well as his known moderation, forbid the assumption. The Welsh bishops may have forgotten it, but the decrees of the Emperors subjected the West to the supervision of 'the Bishop of the Eternal City;' and the nature and extent of that supervision is marked by Gregory's own words, where, while assuming the parity of all bishops in general, he declares, that, when the decrees of Councils were violated, he knew not what bishop was not amenable to his supervision. But the British bishops would have risen above human nature, had they readily admitted the claims of a stranger, who came under the patronage of their country's bitterest foes. The Welsh custom of consecrating bishops on the festival of S. Peter's Chair (February 22nd) seems to imply a recognition of the Roman Primacy, at least in its moderate form. If the bishop of Caerleon-on-Uske was obeyed as Metropolitan, he does not appear to have left a succession. The honorary title of *Archbishop* is a precarious circumstance. For we find Elvod of Bangor, who was instrumental in procuring conformity with Rome, A.D. 808, styled 'Archbishop of Gwynedd;' and Asser bishop of Sherborne, A.D. 906, 'Archbishop of the Isle of Britain.' (*Brut y Tywysogion*.) When Howel the Good went to Rome, A.D. 926, he was accompanied by the bishops of Menevia, Bangor, and Llandav. "The bishop of S. David," says Henry of Huntingdon (*Lib. I.*), "received the *pallium* from the Pope in our time, as it had been at Kairlegion; but he instantly

lost it." Such too was the fate of Festinianus of Dol: the sons of Zeruiah were too strong for them. Ivan had received it from Pope Gregory, A.D. 1076, but reserving due subjection to the church of Tours. The strong Norman will asserted itself; and Bernard was hallowed bishop of Menevia at Westminster, A.D. 1115, "without leave or greeting of the clergy of the Kymry; and then the bishop of Dewy lost his privilege, and the bishop of Kent took it." (*Brut y Tywysogion.*) David, a venerable monk of the Scots' abbey of S. Alban at Mainz, "elected by the Prince of North Wales Gruffydd, the clergy, and people of Wales," was also consecrated bishop of Bangor, A.D. 1120, at Westminster by the Norman archbishop (*Continuator of Florence of Worcester*); but the circumstances indicate some forbearance on the part of the suzerain King Henry I., probably induced by a show of firmness by the Kymry. Near seventy years later, archbishop Baldwin, in preaching the crusade, marked his spiritual conquest; for "he sang in every cathedral church of Wales a mass in pontificals, and that was never seen before that time." (*Trevisa, Poly-chronicon.*) As the English archbishop prevailed over the native clergy of Wales by might rather than right, we may not regret to find him superseded by his master the Pope of Rome. For we have on record a few consecrations performed abroad either by the Pope or by his subaltern. Thus, Richard De Carew, known by the Welsh as 'yr Athraw Risiart o Gaer Ryw' (*Brut y Tywys.*), was consecrated Bishop of S. David's at Rome by Pope Alexander IV., A.D. 1280. John Trevor Bishop of S. Asaph in the Roman Court, A.D. 1353. Llywelyn ap Madoc, nominated Bishop of S. Asaph by the Pope's bull, at Rome, A.D. 1357. (*Le Neve, Fasti.*) Howel ap Grono, by Papal provision Bishop of Bangor, at Avignon, A.D. 1371, (*Stubbs.*) Edmund Bromfield, Bishop of Llandav, and John Trevnant, of Hereford, at Rome, A.D. 1389.

There is not the slightest indication that the Catholics of Wales ever opposed the tendency, not merely to

3. The Cultus Sanctorum. honour religiously, but to develope largely and to exaggerate the place and office of the Mother-

of-God and of His Saints in the Communion of Heaven and Earth. The worship of Mary sprang from the heated zeal bred by the early controversies relating to the Incarnation of the Son of God; and must have been even welcomed in an illiterate age, when few were inclined or qualified to pursue the purely intellectual disquisitions of S. Paul in his epistles. The pseudo-Aneurin proclaims Mary as 'the Royal Maiden born to lead us out of our hard captivity;' "Merch vrenhinawl a aned A'ndüg o'n dygn gaethiwed." A passage clear to any one conversant with Catholic Theology, but which from lack of that knowledge the late Mr. Stephens took to be a prophecy relating to Gwennllian daughter of the last Llewelyn, who died a Nun of Sempringham. A popular poem assigns Mary the rule of Purgatory, and sees her "over the cold mountain, with a halo round her head, securing a place between every soul and hell." (*Sanctorale Catholicum, sub voce Longinus.*) The Blessed Mother (Mam wenn) was known as 'yr Arglwyddes Vair,' *the Lady Mary*; a proof, I take it, of great antiquity of style, seeing the most ancient Church calendars never employ the titles of 'Saint' or 'Blessed.' With the Kymry, nuns were 'Morwynion gwynion Mair,' *Mary's fair maidens* (*Pseudo-Taliesin*); the pure fountain that burst from the hill-side was 'Ffynnon Vair,' *Mary's well*. Even the Immaculate Conception appears to have been admitted, in the sense of Wordsworth's "Our tainted nature's solitary boast," when it was said "Ni chavad arwydd pechawd na'i arlwybyr arni;" 'There was not found the mark of sin nor its trace on her.' (*Owen Pughe, Dict. sub voce Arlwybyr.*)

Next to Mary, they venerated the archangel Michael and the apostle S. Peter. *Their* churches (Llanvair, Llanvihangel, Llanbedr) abound in Wales; but we never find those of S. Paul or S. John; a fact deserving notice, as I think it tells against the notion of either the former's preaching in Britain or of a supposed connexion of the British church with that of Ephesus. Of the indigenous Saints, David and Winifred were the most popular as Dewi and Gwenvrewi; and Faith hardened into superstition, if,

indeed, bullocks were ever sacrificed to S. Beuno, or offerings made at the wells of Elian and the venerable Kynvran. (*Cal. of State Papers, May 30, 1589.—Owen Pughe, Cambrian Biography.*)

The veneration of relics of the Saints seems to have struck deep roots among the Kymry. In the Welsh Laws swearing on relics in lawsuits was of constant occurrence.

4. The worship of Relics.

The famous Croiz-neth or Croesnewydd, *the Cross of protection*, supposed to contain a portion of the Lord's Cross, and adorned with gold and gems, was solemnly borne before the Prince of Wales, as a palladium of national salvation. On Llewelyn's death, it was offered at Westminster abbey, April 30, 1285; and Gavaston was made to swear on it not to return to England. (*Annals of Waverley, Matthew of Westminster.*) S. David's miraculous handbell called *Bangu* was kept at Glasgwm in Elvael in 1188 (*Girald. Cambrensis, Itin. I. 1*); and the golden torques of S. Kanaucus (Kynog) at Dinevor. It was in four pieces, constructed of rings. No one durst swear falsely by it. (*Ibid. I. 2.*) The Brétons of Armorica evinced similar veneration for the hand-mill of S. Gildas and the bell of S. Paul of Léon. The undecaying hand of S. Oswald procured him the surname of Lamn-guin 'blessed' or 'fair hand' (*Nennius*); a solitary instance of Welsh regard for a Saxon saint, procured him by his relic, not by his virtues, as Sir Francis Palgrave imagined.

Of all the customs of the mediaeval Church, none could have been more congenial to the Keltic nature than the institution,

5. Pilgrimages.

which gratified their curiosity under the respectable sanction of Religion. And of all pilgrimages, that of Rome promised the most ample satisfaction. If in some respects it was injurious, it took the pilgrim out of his narrow surroundings at home, and ennobled his thoughts, to go "wandering and wondering among the ruins of ancient magnificence." One bard asks, "Is there any season so spiritual as to be on the road, a course of great estimation, to the city of Rome teeming with population?"

A oes bryd mor ysbrydaw!
 A bod ar ffordd ———
 Tuedd cymmyredd mawr,
 Trev Ruvain tyrva rywawr?

Meilir styles himself 'S. Peter's pilgrim;' Kynddelw dwells on the wondrous sight of Rome—

Caer Ruvain, ryvedd olygawd,
 Caer uchav, uchel ei devawd.

Howel ab Rhys, a prince of Glamorgan went to Rome, A.D. 880, and died three days after, owing to the heat, at the age of 124 years. Joseph bishop of Llandav died, A.D. 1043, at Aosta on pilgrimage to S. Peter. (*Liber Landavensis.*) The records of the English College at Rome notice Welsh pilgrims of all ranks in the reign of Henry VII.; among them, Dom John Conway, abbat of Bardsey, A.D. 1506.

The pilgrimage to S. James of Compostella in Spain was so popular, that the Kymry gave the Milky Way the name of *Hynot S. Ialm*, 'S. James's Way.' The Provençals too called it *Camin de St. Jacques*. Henry VI. granted the owner of the good ship Mary of Pembroke in Wales leave to convey passengers to S. James of Galice, A.D. 1451 (*Rymer*); and William Wey found Welsh ships at Corunna, A.D. 1456. (*Itinerary.*) The home pilgrimages were numerous and frequented. Two to Menevia (S. David's) made up for one to Rome. (*Owen Pughe, Dict. sub voce Gordal.*) Menevia could boast of royal pilgrims, Henry II. in 1173, and Edward I. with his queen Eleanor in 1284. (*Brut y Tywysogion. Annales Kambriac.*) Leland remarks, "Greate pilgrimage and offering was a late to S. Armon" (Germanus) at Llanarmon in Yale (*Itinerary V.*); the scene recently, not of 'offering,' but of with-holding tithes. One of the looting class of Reformers notices that five or six hundred pilgrims offered, A.D. 1538, to the image of Dervel Gadarn. (*Elis Price, apud Sir Henry Ellis's Original Letters.*) This was at Llanddervel near Bala. I regret to find in an old Ms. Kalendar 'the feast of the

living Image,' *Gwyl y Ddelfw vyw*, on Sept. 9th; which must have been a clumsy *replica* of some Italian Madonna, at Rhyw in Lleyn. (*Browne Willis*.)

Whether it proceeded from a national repugnance to a tight discipline, which rendered the clergy more amenable to the Pope and his ally the English monarch, or from
6. Celibacy of the clergy. some cause inherent in the Keltic nature, I know not; but the celibacy of clerks appears less strictly enforced in Wales and its sister land of Brittany. Maredudd son of the Lord Rhys, Archdeacon of Cardigan, was married, A.D. 1240. In the eleventh century Orscand bishop of Quimper was forced to alienate some of the property of his see to his brother the Count of Cornouailles for his license to take a wife. Again, when his said wife Onwen disdained to rise in church before the Countess Judith, the Bishop was obliged to give up Loc-Maria. (*Morice, Lobineau*.) How detrimental to the Church such cases proved in a rude age may be seen by what we read of a church in Norfolk, which "the parsons had ever held from father to son to the parson that died last." (*A.D. 1194. Palgrave, Rotuli Curiae*.)

On no subject connected with religion is the feeling of moderns so estranged from that of their forefathers as on that of Monachism and the reason of its existence.
7. The Welsh monks; their patriotism. Enough has been written, however, to correct the fierce intolerance of the disciples of Cranmer and Calvin. I am here no further concerned than to point out the grounds, whereon in my judgment the ancient monks of Wales are entitled to the respect and sympathy of the Kymry. Though the faith of the moderns "has been reduced to a very few articles" (I employ the language of a Swiss Protestant in relation to *their* present pastors), yet most of the parishes in Wales recall the work and devotion of those holy men of old. Far different was the feeling which induced the old Kymry to call the Pleiades by the name of 'the congregation of Theodosius' (*Twrr Tewdws*), who kept up their ceaseless vigil of prayer and praise in Glamorgan.

That perpetual service of God day and night, first mentioned in the act of foundation of the abbey of S. Maurice in Switzerland about A.D. 603, was called by the Kymry *Dyval gyvangan*, and is stated to have been held at Ynys Avallon (Glastonbury), Caer-Caradawg (Old Sarum), and Bangor-is-coed. (*Triads*.) This *Laus Perennis* therefore must have been earlier than the Swiss example, for the two first places were lost to the Britons at the date above mentioned. Next to their devotion, I will commend their patriotism. Never shall we find among them a vile traitor like Madoc Vin bishop of Bangor. Llewelyn ab Iorwerth escaped the English by the help of a Cistercian of Cwm-hir. The Abbat had to pay dearly for it to Henry III. to save his abbey from destruction. (*Matthew Paris*.) The same monk even misled the castellan of Montgomery and his men into a morass, where the Welsh despatched them with their lances. (*Roger De Wendover*.) Two Welsh abbats, commissioned by the Pope in the cause of their prince David ab Llewelyn, had the audacity to summon Henry III. before them at Kerry in Wales (*Carte, Hist. of England*), A.D. 1245. And seven abbats, those of Whitland, Strata Florida, Cwmhir, Strata Marcella, Aberconway, Kemer, and Vallis-Crucis, wrote A.D. 1274, to Pope Gregory X. not to trust the Bishop of S. Asaph, who tried to defame Llewelyn, Prince of Wales, their *strenuous patron*. (*Red Book of S. Asaph: Hengwrt Mss.*)

The Cotton Ms. Titus C. X. gives the following order and filiation of the religious houses in Wales; with which I blend brief notices from other sources. In *S. David's*

8. Origin and filiation of the religious houses.

diocese, 1. Blancheland, Alba Domus, Whitland, or Tygwyn-ar-Dâv, an abbey in Howel Dda's time. S. Paulinus or Peulyn Hên was its first abbat; Rhydderch A.D. 1180, Cadwgawn 1210, Howel Seys 1352. 2. Strata Florida or Ystrad Fflûr, founded by Griffin ap Rhys. This abbey was in South Wales, what Aberconway was in North Wales, the burial-place of the Prince and the depositary of State charters. Its abbats were David A.D. 1180, Seisill 1188, Kedivor 1220, Joab 1260, Phylip Gôch 1280, Einawn Seis, Rhisiart

ap Griffith 1407. The Cistercian Menology of Henriquez gives us on Feb. 13 "blessed Wulfrid" (probably Griffith) "a monk of Strata Florida, endowed with prophetic gifts." 3. Cwm-hir in Radnorshire; Meurug abbat A.D. 1180. 4. Lanheir? 5. Neath; Lleison abbat A.D. 1513. 6. Margam; John de la Warre abbat A.D. 1253, David 1513. 7. Talley or Tal-y-llychau in Caermarthenshire. Its abbats were Iorwerth A.D. 1215, Gruffin 1239, David ap Ieuan 1519. 8. Caermarthen. Its priors were Kadmor A.D. 1208, John Mathewe 1427, Griffin William 1524.

Landav diocese: 1. Caerleon, an offshoot of Strata Florida. 2. Tintern, a daughter of Eleemosyna in France. 3. S. Kymmarch. 4. Ewenny. *S. Asaph diocese:* 1. De la Pole or Welchpool, a daughter of Strata Florida. 2. De Valle Crucis or Llanegwestyl yn Iâl, a daughter of Pole, founded by Madawc at Gruffydd Maclawr, 'an especial founder of monasteries.' (*Brut y Tywysogion*.) Its abbats were David ap Iorwerth A.D. 1500, David ap Owen 1504, David ap Bleddyn 1518. 3. Basingwerke, a daughter of Buldewas, Salop; founded by Henry II. 4. Bangor-iscoed, of early British foundation. Its abbats were S. Dunawd in the time of Augustine of Canterbury, Nenna A.D. 1252, Owain 1256. 5. Strata Marcella in Montgomeryshire. Its abbats were Ithel A.D. 1180, Gruffydd 1190, John ap Rice 1529. 6. Rhuddlan; Anian prior A.D. 1267. *Bangor diocese:* 1. Insula Henlis, Ynys Enlli, or Bardsey island, an abbey in king Arthur's time. Its abbats were S. Laudatus or Llawddad of Armorica, Gervase ap David A.D. 1377, David ap Meredith 1448, Robert Meredith 1464, John Conway 1506. A composition made on July 11th, 1252, between the abbat and convent of Enlli on the one part and the secular Canons of Aberdaron on the other throws light on the Ritual carried out in remote Wales in the old times. For it appears that the former had given 'sacerdotal vestments, a silver chalice, and a missal' to the church of Aberdaron, and engage to give 'a pound of incense' yearly on S. John Baptist's day. (*Ms. Harl. 696*.) 2. Aberconwy, founded by Llewelyn Ist, A.D. 1198, and translated by Edward I. to Maenan near Llanrwst. Its last abbat Hugh

Price was buried at Saffron Walden in Essex, where Mr. William Cole saw his brass in 1747, vested in orfreyed cope with a pastoral staff. (*Ms. Cole, Vol. 27. Weever, Funeral Monuments.*) 3. Kemmer in Merioneth, a daughter of Cwmhir, founded by Llewelyn I., A.D. 1209. Its first abbat was Esau. Old Testament names seem to please the old Catholics as well as the Puritans. Thus we find *Enos* Mac Nessa bishop of Connor, A.D. 506, and *Ooliba* (Aholibah!) bishop of Angoulême in 892. Its last abbat Lewis Thomas was consecrated by Cranmer Suffragan Bishop of Shrewsbury; conformed under Mary, and held an ordination for Bonner at S. Paul's cathedral, March 11, 1542; and died Rector of Llandwrog in Arvon under Elizabeth in 1560. (*Mss. Harl. 6974, 6955.*) 4. Arbeln magh? *sic*. Does it relate to Abermawddach or Barmouth and mean Egryn abbey? 5. Beddgelert or the Valley of blessed Mary of Snowdon, declared by bishop Anian to be "the oldest religious House of all Wales (except Bardsey the Isle of Saints), and of the best hospitality to English and Welsh travelling from England and West Wales to North Wales, and from Ireland and North Wales to England." (*Rymer ad ann. Dom. 1286.*) Its Priors were Madoc A.D. 1286, Lewelyn 1322, John de Leyn 1337, Ievan ap Bledhyn 1380, Mathew 1390, David Conway last Prior. 6. Nevyn, whose prior in 1252 was William.

There were other religious houses, but mostly alien and advanced posts of English domination, little connected with the Kymry. I will here cite only three, the priories of Llanvaes and Penmôn or S. Seirioel of the Isle of Glannauc (called Priestholm) and the collegiate church of S. Cybi at Holyhead. The priories were founded by Llewelyn I. Llanvaes ruined in the Welsh wars was restored by Henry V., "considering that the bodies of the daughter of king John, of the son of a king of Denmark, of Lord De Clifford, and others slain in the Welsh wars, rest there." Two out of eight brethren were to be Welshmen, in order to procure food for their support. (*Rymer ad ann. 1414.*) Priestholm had English Priors, Gervase de Bristol A.D. 1309, Thomas Trentham 1413, William Whalley 1444, William Ardescote 1452, John Ingram

1468. Among the Provosts of Kaerkeby were Peter De Abyton in 1312, Thomas de Feriby 1390, Richard Clifford 1394. The chief religious Orders known in Wales were Y Crevydd du, Black monks or Benedictines; Y Crevydd gwyn, White monks or Cistercians; Y Crevydd troednoeth, Barefooted freres or Franciscans; Crevydd Ieuan, Knights of S. John or Hospitallers; and Y myneich cochion, Red monks or Templars. The Hospitallers had land at Gwanas in Merioneth, A.D. 1285 (*Aylloffe, Rotuli Walliae*); Edward II. attached Templars in North and West-Wales, A.D. 1307.

A steady policy of espionage and a perverse mis-use of Church Patronage was persistently kept up by the Suzerain Norman Kings

9. Perverse use of Patronage.

to subdue the Kymry. They little recked of the ungodliness and indifference bred by this wicked policy. The Welsh princes seem to have incautiously helped it by their donations to aliens. For we find Haghmon abbey, for example, endowed with lands in Wales by three of them, one being Cadwaladr brother of Owen Gwynedd. (*Dugdale*.) The bad practice grew from the right of conquest. Henry III. presents Lawrence de S. Martin to the church of Llanbadarn-vawr, "in the King's gift, by reason of his conquest of the lands of Maelgwn of South Wales." (*A.D. 1246. Ms. Harl. 6957*.) Master Eudo de Berkeley held the same church, A.D. 1328. In 1361, *William de Wykeham* holds two prebends in the collegiate church of Abergwili. In 1368, William Goldwin is Archdeacon of Caermarthen. Richard II. is the chief offender in this business, as we might expect from his weak and arbitrary character. In his luckless reign we have Thomas de More parson of Tenby; *Robert Hallam* portionary of Clynnog-vawr; John Sloleye and Samuel de Wyk archdeacons of Merioneth; Thomas More treasurer of Abergwili; *Henry Chichele* parson of Llanvarchell; John Innocent precentor of Abergwili; Robert Boleyn precentor of Landav; William de Hunden parson of Aber; and Thomas de la Feld parson of Llanrwst. Again, in 1413, John de Bosco is parson of Llanrhaiadr, in Bangor diocese; in 1447, Thomas Boleyn prebendary of Abergwili; in 1452, Geoffrey Kemmer parson of Llan-

rwst; till the abuse culminates in the appointment of De Puebla the Spanish envoy to Henry VII. to the Archdeaconry of Llandaff. (*Ms. Harl.*) The Kymry entertained little reverence for such intruders; we find, for example, A.D. 1210, Robert of Shrewsbury bishop of Bangor taken in his church and ransomed for 200 hawks. This worthy had *stolen* S. Winifred's relics from Gwytherin to enrich the abbey-church of Shrewsbury. The last Welsh princes Llewelyn and David complained to the Pope, that the Archbishops of Canterbury sent among them English bishops ignorant of the customs and language of the Welsh, who could neither preach to the people nor hear their confessions, save through interpreters: charging them moreover with living luxuriously in England on the plunder of the Welsh sees, and like the Parthians discharging the arrows of excommunication while on flight and at a distance. The Holy See had no relief to afford them. Hildebrand and Innocent the third were at rest; and Innocent the fourth, of the Genoese banking firm of Cibo, looked after money.

So enthusiastic a race as the Kymry could hardly be expected to behold unmoved the innovations, which swept away the picturesque religious observances of more than a thousand years. Nor again, bearing in mind the church abuses above enumerated, could others fail to rejoice in the downfall of their alien pastors. Nor yet, when once embarked on the dangerous current of Reformation, could some fail to abhor a course, which, though prudent, savoured to them of cowardice and time-serving. Thus we find, that, although the Welsh generally accepted the changes wrought by the wire-pullers in London, the party of *Recusants* or Romanists refusing the tests imposed by the State, and that of root-and-branch Reform headed by John Ap-Henry, found room in Wales. No enthusiasm could be evoked by the cruel end of a Protestant bishop such as Ferrar of S. David's, who sacrilegiously sold the lead off the roof of his cathedral. The bishops of the *Via Media* or Anglican church were sarcastically told by Sir William Cecil, that "spiritual things were meetest for

10. The decline of Roman Catholicism in Wales.

spiritual men; their preaching would move the tenants to run after them to pay their duties." (*A.D. 1559. Cal. of State Papers—Foreign.*) In the diocese of S. David's, the bishop reports, A.D. 1583, there was "little popery, but the people were greatly infected with atheism and wonderfully given over to vicious life." Six years before, "there were no persons in S. Asaph diocese refusing or neglecting to come to church." In 1603, there were only four men and six women Recusants in the deanery of Dyffryn Clwyd. (*Ms. Harl. 594.*)

In the diocese of Bangor the Roman party was considerable. A.D. 1570, 'disorderly services' were performed at an interment in Beaumaris; the parties had all done penance. A secret meeting of priests occurs in a hidden place, a cave by the seaside about three fathoms deep, in the county of Caernarvon. In 1594, Mr. Robert Pughe of Penrhyn, "who keeps a pinnace, dwells on a fortified rock, and so draws the people to him, that in two parishes near him scarce three or four go to church." Matters seemed ripe for a rebellion. Twenty men could take Conway castle in an evening. One Richard Williams spoke of building "two sconces on a bridge that passes over a river into Anglesey." Thirty one years later, Bishop Bayly of Bangor reports to Charles I., that the same party was audacious, and a stranger lately surveyed the havens. One hundred men would overrun the Isle of Anglesey. One of the King's ships would be a great protection. (*Cal. of State Papers.*) Shortly before, Father John Roberts of Merioneth, one of the first Benedictine monks who came on the Anglo-Roman mission to England, suffered for his zeal. (*Reyner, Apostolatus Benedictinus. —Anth. à Wood, Athenae Oxonienses, I.*) In 1679, Father David Lewis and other priests were executed at Usk for exercising their functions. To say Mass privately was hypocritically called 'preferring Roman power;' and the priest was liable to cruel torture and death.



CHAPTER IX.

MEDIAEVAL LITERATURE OF THE KYMRY.

WHEN we consider the depressed and precarious condition of the Kymry after their severance from the Roman empire, how for centuries their ambition was confined to the

1. Theology. successful assertion of their national independence, we may be inclined to admire their retention of literature in any form rather than condemn their barrenness. We might in vain look for such thinkers as Ockham or Duns Scotus; but the kindred families of Kelts in Ireland and Brittany supply us with John the Scot of Erin (Erigena), a wonderful genius for the period he lived in, A.D. 874, and with the free thinker Abailard, A.D. 1142. We know too little of Morgant (Pelagius) to fairly estimate him; but the interest he excited abroad in the fifth century marks him as a great man, though the true instinct of the Catholic Church proscribed his teaching. I find no theological remains save *translations*. Such is the Book of the Anchorite of Llanddewi-brevi, Llyvr yr Ancr, a free rendering of the *Elucidarius* of S. Anselm, which in the manner of a catechism gives on the whole an admirable breviary of dogmatic Theology. Also, in the fourteenth century, Davydd Ddu of Hiraddug, a priest, produced a very poetical version of the Office of the blessed Virgin.

The department of LAW is fairly represented by the Code of

**2. Law, Medicine,
Grammar, Agri-
culture, Geography,
History.**

Howel Dda, A.D. 926, which deals with the minutest details of the civil and social life of the Kymry. MEDICINE is occupied by the Physicians of Myddvai in Caermarthenshire, Rhiwallon and his three sons, A.D. 1230; of whose work I

supplied a correct transcript for the latest edition at Llandoverly. A treatise called *Kato Kymraeg*, 'the Welsh Cato,' probably by Walter Mapes, relates to AGRICULTURE. GEOGRAPHY is rudely sketched in *Delw'r Byd*, a translation of a popular work, the *Imago Mundi*. The eastern travels of a Venetian friar, Odrigo da Pordenone, were rendered into Welsh by Sir Davydd Vychan of Glamorgan as 'Taith y brawd Odrig yn yr India,' A.D. 1490. In 1270, Edeyrn Davod Aur or *Golden-tongue* published a GRAMMAR under the sanction of the Welsh princes. HISTORY, in the infant form of chronicles and declamation, was supported in the seventh century by Gildas, Nennius, and Tysilio. Later on, A.D. 906, we have Asser of Menevia, the tutor of king Alfred and bishop of Sherborne. The *Annales Kambriae* occur in the twelfth century. Then in 1152, *Brut y Brenhinoedd*, the Chronicle of the British Kings, by Gruffydd ab Arthur, bishop of Llandav, better known as Geoffrey of Monmouth, partly imitated in Norman French by Maistre Wace. In 1156, the *Brut y Tywysogion*, the Chronicle of the Welsh Princes, founded on a work of Caradoc of Llancarvan, and continued down to 1280 by the monks of Strata Florida, as I think it evident from the minute notices relating to that monastery. The Story of Gruffydd ab Kynan prince of Gwynedd exhibits the vicissitudes of a sovereign, Irish by birth and sympathies. In 1170, we have Walter de Mapes, archdeacon of Oxford, son of Blondel de Mapes and Flora of Llancarvan, Author of *Le Roman des diverses Quêtes du Saint Greal*, versified by Chrétien De Troyes, and of *La Mort d'Arthur*, Englished by Sir Thomas Malory or Maelor, A.D. 1480. In Gerald de Barry or Giraldus Kambrensis, the grandson of Rhys prince of South Wales, A.D. 1215, Wales possessed a writer whose lively spirit and patriotic feeling proclaim him one she should be proud of. His *Itinerary*, written in attendance on the Archbishop preaching the Crusade, is a faithful mirror of the manners and feelings of his time.

In the department of legend and fiction, as of poetry, the Keltic genius luxuriates. The historic *Triads of the Isle of Britain* contain notices which descend from primitive national

3. Indigenous legendary lore.

tradition, possibly a portion of the oral teaching of the Druids. Diogenes Lærtius (in Proem. 1) reports a Triad as theirs, which is found in the Welsh form also. It enjoins us 1. to worship the Gods; 2. to do no wrong; and 3. to exercise courage. *The Story of Kŵllwch and Olwen* seems to belong to a remote antiquity; and the lovely description of Olwen, the goddess of Nature in "whose steps spring up four white trefoils, whose "head was more yellow than the blossoms of the broom, her skin whiter than the foam of the wave, her hands fairer than the opening buds of the water-lily amid the small rippling of the fountain," has been pronounced unsurpassable. (*Matthew Arnold, On the Study of Keltic Literature.*) The Mabinogion or *Juvenile Tales* also belong to remote antiquity; but, like the tales of Arthurian romance, the adventurous spirit was infused into them by the Normans; the Catholic clergy chastened and refined their tone. "Of the high-toned sentiments, which breathe through the Mabinogion, we have no traces in the works of the bards nor in the civilization of the period." (*Thomas Stephens, Literature of the Kymry, pp. 411, 417.*)

One tale, Kyvranc Lludd a Llevelys, *The Reconciliation of Lud and his brother Levelys*, belongs to the pre-Roman period; another, *The Dream of Prince Maximus* (Macsen Wledig) relates to the fall of the empire; a third, *The Dream of Rhonabwy*, to the Princes of Powis. *The Story of Owain ab Urien* (Sir Gawain), that of *Peredur ab Evrog* (Sir Perceval le Gallois), and of *Geraint ab Erbin*, together with the vast repertory of *Y Saint Greal*, form the basis of the Arthurian romance, which was the solace of the dreary hours in many a castle and even monastery; which helped the conception of Spenser's Faëry Queen and found reluctant favour with the majestic Milton. Hagiology offers us *the Lives of SS. Beuno, Collenn, and Winifred*, and doubtless others now lost.

We may regret that none of the grand creations of the classic writers of Greece or Rome reached the Kymry in the baldest translation. Greek must have been unknown;
4. Borrowed legends. and Latin was attainable only in the debased

mintage of theology. Virgil must have been studied. He was S. Cadoc's favourite author, and is known in Welsh as *Fferyll*. But I am persuaded that the natural beauties of Homer would have been felicitously rendered, when the Kymric speech flowed limpidly in unpolluted channels. As the fact is, the gross taste of the middle ages purveyed congenial nourishment. *The Story of Dares the Phrygian* (Ystori Dared) told the Kymry the tale of Troy: that of *Hadrian the emperor and Epictetus the philosopher* (Idrian amherawdwr ac Ipotis ysbrydol) served for Ethics; followed up by *the Tales of the Wise Men of Rome*.

The Gospel of Nicodemus, and *the Gospel of the Sunday* (Ebostol y Sul), a pretended letter from Heaven enjoining Lord's Day observance, traceable to Spain, gratified the taste of the cloister. *The Story of Bevis or Bovo of Hampton* (Yst. Bown o Hamtwn), that of *Charlemagne* (Yst. Siarlymaen), a work fathered on Archbishop Turpin or Tilpin of Rheims, and *The fellowship of Amelius and his friend* (Kydyndeithas Amlyn ac Amig) belong to the ages of chivalry. Mr. Lhuyd also mentions *the Golden Legend* (Y Llion Euraid—Legenda Aurea). From that ample storehouse they borrowed gruesome details of the harrowing of hell and Christ's triumph over the old serpent, who, as a bard tells, "boiled in his jaws 700,000 caldrons' full of souls;" "Y sarph avlawen yn ei enau ydd oedd yn berwi Saith can mil peiriad o eneidiau." (*Gruffydd ab yr Ynad Coch*.) Another bard transfers to Yskolan the penance of Judas Iscariot. Attached to the pole of a weir at Bangor his feet were devoured by sea-worms: "Edrych di poen i mi gan môr-bryved!" Hence the Kymry also learnt to call the Holy Innocents Y vil veibion, *The thousand children*, and S. Ursula and her company Gweryddon yr Almaen, *The virgins of Germany*.

Foremost of Kymric poets stands ANEURIN, A.D. 590, a prince of the Otodini-Britons in Scotland, who in the Gododin narrates

the ruin of his clansmen in the fatal battle of

5. Poetry.

Cattraeth (Cataractonium). It is, perhaps, the longest sustained poetic effort of the Kymry, but singularly devoid

of incident, and, in truth, a string of descriptive panegyrics. His contemporary TALIESIN is styled Ben-beirdd, *Chief of Bards*, which marks the judgment of his countrymen. But his poems are disfigured by barbarous affectation and scraps of bad Latin; and most moderns would with me strongly prefer the elegiac effusions of LLYWARCH HEN, a prince of Cumbria, A.D. 630, the *Sir Lamorack* of romance. Very true and tender is his Lament over his host Kynddylan of Powis; and his fond regret for his bravest son slain in battle, "Teg yd gân yr aderyn dan berwydd bren Uch pen Gwen; Kyn ei olo tan dywarch, briwai galch Llywarch Hen." "Fair is the song of the bird on the apple-tree, above the head of Gwen: Ere he was laid under the sod, he would bruise the mail of old Llywarch." Mr. Stephens has laboured to show that the poet MYRDDIN WYLLT of Scotland is identical with Myrddin Emrys (Martinus Ambrosius); but Giraldus found a copy at Nevyn of Merlin Wyllt, "long sought for and desired." (*April 9, 1188. Itinerar. Kambriac.*) The same meritorious critic has assigned to a later period the *Stanzas of the Months* attributed to Aneurin; I will only notice their resemblance to those found in the old Editions of the *Kalendrier des Bergers*, e.g. Paris, 1499. From the seventh to the twelfth century was the Dark Age of Kymric poetry; in its murky womb was slowly maturing the monster of Alliteration, as Mr. Stephens humourously puts it. The true poetic spirit reposed in the cloister. Bernard of Morlaix, a Bréton and kinsman of the Kymry, wrote his lovely Sequence 'Hic breve vivitur,' the original of the now popular hymns, 'Brief life is here our portion,' and 'Jerusalem the golden.' And a very free Welsh translation of the *Veni Creator Spiritus*, 'Tyr'd Yspryd Sanct, Creawdwr byd, bydoedd Eur-nav,' is found in the *Llyvyr yr Ancr*. From the twelfth century till now there is an uninterrupted series of poets of varying merit, who struggled in the bonds imposed by their pedantic ancestors. It will suffice to notice HOWEL AB OWAIN GWYNEDD, prince of North Wales, A.D. 1130, Irish on his mother's side, a charming fellow and a genuine unaffected poet; GWALCHMAI AB MEILYR, A.D. 1160, whose war-song was admired by Bishop

Percy; DAVYDD AB GWILYM, A.D. 1370, the amatory poet of Wales; and LEWYS GLYN COTHI, A.D. 1470, an ardent partisan of the House of Lancaster.

Although I may not be qualified to pass judgment on this rough lyre of wild Wales, and have already intimated my small respect for its artificial bonds and excess of

**6. Suggestive
character of Kymric
poetry.**

Alliteration, I will not omit a brief notice of its suggestive character. When Taliesin sings, "Neud garw hin, Pan yw gorvaran twrv tonau wrth lan?" we are reminded of the melodious strength of Homeric Greek or the poetic vividness of old French prose-writers, such as Paradin. (*Cronique de Savoie*.) And in fewest words he suggests the spring by "Pan yw dien gwlith, A briallu a briwddail," 'When the dew is fresh, and the primroses and tender leaves.' Alliteration is sometimes happily employed, as by Meredydd ab Rhys; "Treisiaist goed am eu trysor, Tymhestyl, a mawr gwystyl môr," 'Thou hast rifled the wood for its treasure, Thou tempest and great whistle of the sea.' And by Davydd ab Gwilym, "Y gwynt, ystymant yr ystormydd," 'Thou wind, the instrument of the storms.' Llewelyn Vardd writes, "Ym mhêr Aber-Menwenver ucher echwydd," 'In the sweet estuary of Menwenver of tranquil evening;' a picture in a single line like the εὐδείελος Ἰθακῆ of the Odyssey: and Gwalchmai—"Addwynn dyddaw dwvr dychwardd gwyrdd wrth echwydd," 'Charmingly glides the dimpling green water at evening.' Davydd ab Gwilym calls the snow 'lledrith blawd gwenith,' *an illusion of wheaten flour*; and the verdure of the earth is 'casul hay,' *the chasuble of summer*. The ceremonies of the Church inspired men's imagination. In his Song of the Blackbird the same bard describes the sweet bird singing at dawn like a silver bell, celebrating Mass (cynnal Aberth) till the hour when vapours have cleared off. In following the order of the Church's offices, he strikes the note that lingers tremulously in Herrick's lovely lines to the Daffodils. Another bard sees in the primrose an image of the consecrated *Hostia* (avrllad).

It has been remarked that the poetic spirit of the Kymry is

better seen in some prose remains than in the stiff artificiality of the bards. Mr. Matthew Arnold appears to

7. Picturesque names of the British Kelts. admire the euphonious names of places, such as Velindre, Caernarvon, &c. Let me draw

attention to the wealth of poetic surnames among the Kymry of the Middle Ages. Such are Gwineu *Deu vreuddwyd*, 'of the two dreams;' Kynvas *curvagl*, 'of the gold staff;' Dyvrig *bencurog*, 'golden head;' Davydd *esgid-aur*, 'of the golden buskin;' Gogan *gled-dy-rhudd*, 'of the ruddy sword;' Padrogyl *paladr-ddellt*, 'Patroclus with the shivered shaft;' Rhiwallon *wallt-banhadlen*, 'broom-head;' and Sandde *bryd-angel*, 'Alexander of angelic beauty.' (*Owen, Cambrian Biography*.) The Brétons have fortunately retained the beautiful names of their fathers: the Welsh, seeking conformity with the English, have lost them; and by their adoption of Puritanism have taken up many of the mispronounced and misunderstood names of the old Hebrews, as if a return to Judaism was the crowning glory of Christianity.





CHAPTER X.

LATER LITERATURE OF WALES.

IF we accept a certain aptitude for re-producing an exhausted stock of ideas, then we must acknowledge some merit in the numerous bards and poetasters of Wales since the Reformation period. But I prefer reminding the reader of men who, now greatly forgotten in Wales, are more interesting and better merit attention. Their writing in English or Latin and for a wider audience should not deprive Kambria of the merit of her sons. We have then—

1. Sir John Prise, who wrote a 'Description of Kambria,' A.D. 1553.

2. William Thomas, Clerk of the Council to Edward VI., author of a 'History of Italy' in black letter, A.D. 1554, a rare and valuable work, and the first on that subject published in England, full of racy old English.

3. Griffith Roberts, already mentioned, Vicar General of S. Carlo Borromeo Archbishop of Milan, Author of '*Dosbarth byrr i ramadeg Cymraeg*,' dedicated to William Herbert, Earl of Pembroke and Lord of Cardiff, who himself spoke the Welsh tongue purely; published at Milan, A.D. 1567.

4. Maurice Clennock or Morys of Clynnog, bishop-elect of Bangor, Rector of the English College at Rome, Author of a manual of Christian doctrine, *Athrawiaeth Gristnogawl*, printed at Milan, A.D. 1568. It contains expositions of the Creed, the *Pater*, the *Ave Maria*, the *Salve Regina*, the Ten Commandments, the Five Commandments of the Church, the Seven Sacraments, the Eight Beatitudes, the Works of Mercy, and the Rosary or

Fifteen Mysteries of Our Lord, five joyful, five sorrowful, and five glorious.

5. William Salisbury, Translator of the New Testament into Welsh, A.D. 1567.

6. Humphrey Llwyd of Denbigh, Author of a History of Wales, founded on the Welsh of Caradoc of Llancarvan, A.D. 1568.

7. William Morgan bishop of S. Asaph, the first Translator of the holy Bible into Welsh, A.D. 1588.

8. Robert Gwynne, a Roman Catholic priest, Translator of Parsons' *Llyvr y Resolusion* into Welsh, "a book much used and valued among the Welsh people," A.D. 1591.

9. John Penry of Brecknockshire, too well known as the writer of the Martin Mar-prelate tracts, the spirit of which a single title reveals, 'Pap with an hatchet or a fig for my godson,' A.D. 1593.

10. Sir Roger Williams of Penrhôs in Monmouthshire, a writer on military science, A.D. 1595.

11. Captain William Middleton of Gwaenynog near Denbigh, the first Translator of the Psalms into Welsh metre, A.D. 1595.

12. Thomas Churchyard of Monmouth, Author of a poem 'The Worthiness of Wales,' A.D. 1604.

13. Michael Drayton, the poet of 'the Poly-Olbion,' though English, a warm Philo-Kambrian; whose knowledge of Welsh topography was as correct as it is remarkable, A.D. 1631.

14. John David Rhys, an accomplished Italian and Welsh grammarian; A.D. 1609.

15. John Owen 'the Epigrammatist,' of Llanarmon in Caernarvonshire, A.D. 1622.

16. Sir John Wynne of Gwydyr, Author of highly interesting Memorials, A.D. 1626.

17. Lewis Bayley of Caermarthen, bishop of Bangor, Author of a once popular Manual, 'The Practice of Piety,' A.D. 1632.

18. John Philips, bishop of Man, Translator of the Bible into Manx, A.D. 1633.

19. Doctor John Davies of Mallwyd, the Latin-Welsh lexicographer, A.D. 1644.

20. Rhys Prichard, Vicar of Llandovery, Author of a popular book in verse, called *Canwyll y Kymry* or the Candle of the Welsh, A.D. 1644.

21. Edward, Lord Herbert of Chirbury, the Philosopher, A.D. 1648.

22. Thomas Vaughan, the Rosicrucian, writing under the name of Eugenius Philalethes, A.D. 1665, whose Platonic disquisitions on the soul anticipate some fine passages in Wordsworth's great Ode on Intimations of Immortality.

23. James Howell of Jesus College, Oxford, the first Historiographer Royal, a lively and agreeable writer, A.D. 1666.

24. Robert Vaughan of Hengwrt, the learned antiquary and collector of Welsh manuscripts, A.D. 1667.

25. Henry Vaughan of Usk, brother of Thomas Vaughan, self-styled the *Silurist*, an exquisite poet, whose lines on the Pre-existence of the Soul may worthily compare with Wordsworth's grand Ode above referred to, A.D. 1695.

26. Edward Llyud of Chirk, the learned Author of '*Archæologia Britannica*,' and Wales's most judicious antiquary, A.D. 1709.

27. Ellis Wynne, Author of *Bardd Cwsg*, 'the Bard of Sleep,' a popular work in Welsh after the manner of the Visions of Don Alonzo de Quevedo, A.D. 1720. Mr. George Borrow has Englished the work incorrectly as 'the Sleeping Bard.'

28. William Baxter of Llanllugan in Montgomeryshire, nephew of the saintly Richard Baxter, Author of a Dictionary of British Antiquities, A.D. 1723.

29. John Gambold of Haverfordwest, a Moravian bishop, Author of some fine sermons, A.D. 1771. William Gambold, A.D. 1700, was the author of an English-Welsh grammar.

30. Theophilus Evans of Llangammarch, Author of a popular abstract of Welsh history, *Drych y Prif Oesoedd* or 'The Mirror of the Early Times,' A.D. 1775.

31. Thomas Pennant of Downing in Flintshire, the happiest of descriptive tourists, A.D. 1794.

Lastly, I gratefully commemorate Owen Jones of Myvyr and Doctor William Owen Pughe, to whom we owe the preservation of the Kambrian language and antiquities.

Shakespeare, as the Poet of humanity, presents the multiform aspect of the thought of Man, not of any special race or family;

**2. Keltic
influence on modern
literature.**

so it is no arrogance to claim for the Keltic

race a share in his thought and sentiment.

And if so, the proximity and political position of the Kymry indicate them rather than the

Gael or Irish as the source of the Keltic strand in the many-coloured web of Shakespearian thought. To enjoy the exquisite proofs of the presence of that strand in Shakespeare, I must refer the reader to Matthew Arnold's sympathetic account in his book of 'Celtic Literature.' For the romantic, the unexpected, the revelation of tender sentiment as by a lightning-flash of intuition, the perception of the beautiful in evanescent forms and dew-drops of thought—such traits betoken the stirrings of Keltic genius. Spenser, having chosen the mould of Middle Age romance for the production of the Faëry Queen, thereby adopted the creations of Keltic thought; and in his delineation of King Arthur transports us to Merioneth, where the silver Dee springs under 'Rauran mossy hoar' and old Timon reared his famous nursling. Drayton lingers delighted among the torrents of Cambria, and like the Kelts presents a fairy vignette in a couple of lines. We owe 'the Bard' of Gray to the enthusiasm created at Cambridge by Mr. Parry the harper, who "scratched out such wild ravishing music as set the learned academicians dancing."

Whether Macpherson invented Ossian or improved on Gaelic fragments matters little, so it be granted (as it must) that he caught the true ring and inspiration of Keltic poetry; his poem, for poem it is and a grand one, inflamed the imagination of Napoleon; and Oscar became an honoured name in the House of Bernadotte. The learned few, such as Ussher and Stillingfleet, had

long before done justice to the British Church; but the tide of prejudice slackened, when Wotton edited the Laws of Howel Dda, Sharon Turner vindicated the Bards, and Sir Francis Palgrave investigated the records of Wales. The conception of Childe Harold is akin to the wild self-assertion of Llywarch Hên, unsubdued as yet to the perfect beauty of sentiment and colouring of Tennyson's lines 'Tears, idle tears,' &c. De Musset's fine stanzas depicting autumn betray a Keltic feeling. Sir Walter Scott's imagination was saturated with Keltic poetry: he was unfamiliar with the Kymry, and failed comparatively in 'the Betrothed.' Southey's 'Madoc' shows at least his appreciation of the wild charm of that romantic legend. Wordsworth loved Wales and its scenery, as a true mountaineer could not fail to do. His glorious Ode on Immortality, which saith that "trailing clouds of glory do we come From God who is our home," echoes the Platonic strain of Thomas Vaughan, who attributes the waywardness of the soul to her dissatisfaction with aught but God, from Whom at first she descended; "if she fancies herself in the midst of the sea, presently she *is* there, and hears the rushing of the billows"—this Wordsworth expands into one of the finest passages in the Ode. Lady Charlotte Guest opened to the English reader the rich casket of gems locked up in the Mabinogion. William Barnes, the Dorsetshire poet, has written honestly and fairly about the Kymry. The German Zeuss has established the basis of Keltic philology: De Courson in his History of the Brétons has in part traversed the field of Welsh antiquities; De la Villemarqué is an enthusiast in all that appertains to his race; while De Belloguet has left admirable fruit of patient and critical research.

In quitting my subject, I invite the reader to contemplate the last home and character of this old Kymric race, ere the effacing fingers of modern Progress have marred its lineaments beyond recall. The true Welshman will still applaud the outburst of enthusiasm in the lines of Howel ab Owain Gwynedd:

3. Welsh scenery and character.

Carav ei brëddd braint hywredd, A'i diffaith mawr-vaith a'i maranedd;
Carav ei morva, a'i mynyddedd, A'i chaer ger ei choed, a'i chain diredd,
A'i dolydd, a'i dwyvr, a'i dyffrynedd, A'i gwynlain gwynion, a'i gwypm wragedd."

'I love her regions with their gift of heroism, her vast solitude and strands:
I love her sea-land and her mountains, her fort by its wood and her bright
lawns,
Her dales and water and valleys, her white seagulls and her fair women.'

No later guide-book has surpassed in interest Leland's minute gossip concerning the castles and abbeys, whilst there was yet an 'Abbat of Whitland' to welcome the tourist and draw his regard to 'some praty pile longging to ould Syr Rhece.' Drayton (A.D. 1631) was quite at home in Wales, though he may have learnt his lore from his patron 'Master John Williams, goldsmith, of London,' who seems to have opened the path more boldly pursued by the noble furrier of Thames Street, Owen Jones of Myvyr. A little later (A.D. 1639), Thomas Johnson the botanist traversed North Wales, and recorded his impressions in elegant Latinity. A chemist on Snow Hill, London, his classic taste converted Mynydd Bychan in the home of storms (so he terms the most westerly point of Merioneth) into *Mḡνν βαράειαν*. Another amiable naturalist, John Ray, is full of sympathy with the Welsh, whom he pronounces 'generally' to be "extremely civil and well bred, very honest and courtcous to strangers." (A.D. 1658. *Itinerary*.) Two Venetian envoys to the English court (A.D. 1531, &c.) reported somewhat differently. Saith one, they "are given to larcenies, and boast of being the true aboriginal Britons:" saith the other, "The Welchman is sturdy, poor, adapted to war, and sociable (*conversevole*);" and "far above all, tall of stature, and robust." (*Venetian State Papers*.) In the eighteenth century Herring bishop of Bangor, one of Myrddin's 'Esgyb anghyvieith, diffaith, diffydd,' on his primary visitation, "rode intrepidly, but slowly, through North Wales to Shrewsbury; and in a place of the most frightful solitude (Beddgelert?) a harper drew about him a group of figures, that Hogarth would give any price for." (*Letters*. Sept. 11, 1739.) The poet Dyer, a native of the Towy-side, has in his 'Grongar

Hill' depicted the milder beauties of Kambria. When Dr. Clarke reached the summit of Parnassus in Greece, it resembled Kader-Idris in Wales, with its crater and large pool of water. (*Travels. Dec. 16, 1801.*) Samuel Johnson was never an admirer of Nature; but Caernarvon Castle surpassed his expectations, and he even discovered that the Welsh language was not inharmonious in a pulpit discourse. (*Diary of a Journey in North Wales.*) Cadair Idris and Penmaenmawr find notice in Wordsworth's 'Excursion;' the first discharged lava three feet deep as lately as 1769. (*Annual Register. June 15.*) Wordsworth records with admiration 'the sea-sunsets of the Vale of Clwyd,' and "the sublime estuary of Barmouth, which may compare with the finest of Scotland, having the advantage of a superior climate." (*Memoirs of W. W., Vol. II., p. 125.*) While Queen Victoria, whose artistic judgment all admit, is reported as saying that "the scenery surrounding Palè (in Merioneth) was brighter than that in Scotland at Balmoral." (*The Standard. August 28, 1889.*)





APPENDICES.





APPENDIX. No. I.

GREEK-KYMRIC VOCABLES.

- Aasko*, to hurt = *gwascu*, to press.
Ablechros, incomplete, weak = *awlwyrr*.
Abrotê, night = *abred*, the unseen world.
Abyssos, the deep = *aphweys*; Sanskrit, *avisha*, the ocean; Irish, *aibheis*.
Acheo, to suffer pain = *achwyn*, to complain.
Achnai, chaff = *chweyn*, weeds.
Achnymai, to complain or be vexed = *achwyn*.
Achos, grief = *ochain*, to groan.
Adelos, uncertain = *annilys*.
Adranes, a wretch = *y druan*.
Aella, a gale = *awel*.
Ageiro, to drive, *c.g.*, cattle = *gyrru*.
Agelê, a herd = *hil*, *hiliogaeth*, seed, posterity.
 — = *haig o bysgod*, a shoal of fishes.
Aglaos, fair = *glân*; *aglaon hydor*, *dôr glân*.
Agonia, a wrestling = *egni*, force, intense effort.
Agrios, wild = *agarw*.
Aigialos, *aigialon*, a sea-beach = *glamm*.
Ailinon, a dirge = *allwynin*, sorrowful.
Aipys, high = *epynt*, a slope.
Airomai, to carry = *arwedd*.
Akares, a dwarf = *korr*.
Akeomai, to heal = *iachâu*.

Akos, healing = *iäch*, sound.

Akoustikè, hearing = *gosteg*, bidding to hear or to be silent.

Akroaomai, to hear = *gwrando*.

Aktè: Demeteros aktè (*Hesiod*), a crop of corn = *atgen y ddacar*, the fruit of the earth.

Aktin, a sunbeam = *echtywynnu*, to glitter.

Aleo, to grind = *malu*; *chwalu*, to scatter.

Aleiþho, to besmear = *llyvu*, to lick; *gwlyb*, moist.

Alisgeo, to pollute = *halogi*.

Allochroëo, to change colour, to fade = *llygru*, to corrupt.

Allos, another = *all*, second.

Alysko, to avoid; *alalco*, to ward off = *gochel*.

Amaldyno, to corrupt = *mallu*.

Amblyno, to blunt = *ambylu*.

Amblys, blunt = *ambwl*.

Amētēr, a husbandman = *amaethwr*.

Ametros, immeasurable = *anweidrol*.

Amphi, around = *am*.

Amphibrochos, washed over = *amvrochus*, foamy.

Amphilykè nyx, night dawning into day (*Homer*) = *nôs amlwg*, a clear night.

Amino, to ward off = *amwyn*.

Anagraphè, a copy = *anghraifft*, a sample.

Anangke, necessity = *angen*.

Auchi, near to = *wngc* and *agos*.

Aner, a man = *ener*, natural.

Anerithmos, countless = *aneiriv*.

Anogo, to urge = *annog*.

Ao, to flow = *aw-on*, a river.

Apeileo, to threaten = *bygylu*.

Apènè, a chariot or wain = *menn, y venn*.

Aratòs, infrequent = *arav*, slow.

Archè, a beginning = *dechreu*.

Archo, to bid = *erchi*.

Arctos, a bear = *arth*.

- Argaleos*, difficult = *erchyll*, horrible.
Arithmos, number = *rhiv*.
Arourai, acres = *erwri*.
Askopēra, a scrip = *ysgreppan*.
Aspis, a shield = *aes*.
Asyphēlos, injured, hence bashful = *swil*.
Atar and *autar*, but = *eithr*.
Athreo, to see = *athraw*, a teacher, one who sees or who knows.
Atmenos (*Homer*), a slave = *adyn*, a wretch.
Atta and *Tetta* (*endearing terms in Homer*) = *tād*, father.
Atyzo-atycheis, terrified = *dychryn*, fright.
Audao, *ēuda*, to utter a cry = *dywawd*, say thou.
Audē, a cry = *gwaedd*.
Auētē, a shout = *gwaedd*.
Augē, light = *awch*.
Auo, to dry up = *gwywo*.
Aurion, to-morrow = *yvoru*.

Baios, little = *bāch*.
Bambaino, to babble = *baban*; Italian, *bambino*, a baby.
Baptizo, to baptize = *bedyddio*.
Bapto, to dip = *boddi*, to drown.
Baris (*Josephus*), a king's palace = *pratin*.
Beio, to live = *byw*.
Belemnos, a bolt = *bliv*.
Belos, a bolt = *bolllt*.
Bex, *bechos*, a cough = *peswch*: also, *beichio*, to hiccough.
Bios, a bow = *bwa*.
Biotos, a living = *bywyd*, life.
Blaisos, stammering = *bloesg*.
Bombaino, to buzz = *bwhwmman*.
Bora, food = *bara*, bread.
Boreas, the north wind = *bür*, violence.
Boubalos, a buffalo = *bual*.
Boulē, counsel = *pwyll*, discretion.

Boulēsis, will = *ewyllys*.

Bounos, a hill = *bann*, *bryn*.

Bous, an ox = *bu*.

Brachion, an arm = *braich*.

Bradys, slow = *braidd*, scarcely.

Bremo, to roar = *brevu*, to low.

Briaros, strong = *brëyr*, a baron or mighty man.

Brochè, a loud sound = *brôch*.

Brycho, to chafe = *brochi*.

Bryion, moss = *brwyn*, rushes.

Bythos, depth = *bëdd*, the grave.

Kaballes, a horse = *keffyl*.

Kakos, evil = *kachiad*, a coward.

Kados, a cask = *kadw*, to keep.

Kainos, *kainon*, new = *hoën*, fine.

Kalamos, a reed = *kaïav*.

Kaleo, to call = *galw*: *kalessa*, I called = *gelwais*.

Kalon, fair = *glân*.

Kalos, fair = *glwys*.

Kalypto, to hide = *kelu*: *kelyddon*, coverts.

Kamatos, labour = *keimiad*, a wayfarer.

Kampto, to bend = *kammu*.

Kanachizo, to knock = *knoccio*.

Kangkanos, dry = *kaingc*, a branch.

Kangchrys, barley = *bara kannrhÿg*, rye bread.

Kantharos, a pitcher = *kann*.

Kapanë, the cover of a carriage = *kavnu*, to hollow.

Karanos, the head or skull = *karan* or *garan*.

Karkinos, a crab = *kraugc*.

Kardia, the heart = *krai*.

Karpalimōs, instantly = *kyvlym*, swiftly.

Karteros, strong = *kadarn*.

Kazo, *ekekasto*, 'he had the trick of managing' the spear (*Homer*)
= *kast*, a trick.

- Katecho*, to detain = *kadw*.
Kathairo, to cleanse = *karthu*.
Kathedra, a chair = *kadair*.
Kaulos, pot-herbs = *kawl*, potage.
Kedeios, dear = *ku*.
Kedo, to assail = *kydio*.
Kelainos, black = *kelain*, a livid object, a corpse.
Keleuo, to bid, call on = *galw ar*.
Kentao, *kentân*, to pierce = *gwanu*.
Kentron, a spur = Armoric, *quentr*; Welsh, *gottoyw*.
Keraizo, to waste = *keryddu*, to chastise.
Kercho, to curl = *krychu*.
 ———, to scold = *keccru*.
Kerchnos, quarrelsome = *keccrus*.
Kerdeon (*Homer*), better = *goreu*.
Kerdon, a cobbler = *krýdd*.
Keryx, a crier, a herald = *cri*, a cry.
Kestos, a girdle = *kést*, the stomach.
Keutho, to hide = *kuddio*; Sanskrit, *Kûd*, to cover.
Këyx, a kingfisher = *gwyach*, waterfowl.
Kibdeleuo, to deprave (coin) = *kribddeiliaw*, to extort.
Kichemi, to pursue = *kychwyn*, to start on a journey.
Kinados, a fox = *kadnaw*.
Kineo, to move = *egino*, to sprout.
Kirkos, a circle = *kylch*, and *kyrch*.
Kistè, a chest = *kist*. *Kitharè*, a guitar = *krôth*.
Klados, a branch = *ysglodyn*, a chip.
Klaio, to weep = *wylo*.
Klazo, to cry aloud = *llais*, a voice.
Kleio, to lock up = *kloi*.
Klema, a bough = *kloven*.
Kleos, glory = *glew*, brave.
Klino, to bend towards = *glynu*, to adhere.
 ———, to bend or give way = *kilio*.
Klomax and *Kolonè*, a knoll = *klogwyn*.

Kloneo, to crowd = *glynnu*, to adhere.

Klozo, to sibilate = *clôch*, a bell.

Klyo, to hear = *klywed*.

Klyster, a syringe = *chwistrell*.

Klytos, renowned = *glyd*, a lord.

Klyzo, to wash = *golchi*.

Knaio, to bite = *knoi*; Armoric, *naff*, to gnaw; Welsh, *newyn*, famine.

Knemi, to shear = *kneivio*.

Knetho, to rub = *knithio*.

Kokkos, a red dye = *kôch*, red.

Kokkyx, a cuckoo = *kôg*.

Koilè, a gaol = *gëol*.

Koilos, hollow = *gwÿll*, spectres. The Persians term their evil spirits *Ghouls*.

Kolonè, a hill = *klogwyn*.

Kolouo, to maim = *klwyvo*.

Komizo, *komizein*, to carry = *kywain*.

Kompos, display = *kamp*, an exploit.

Kompsos, elegant = *gwymf*.

Konië, fine white dust = *gwyn*, white.

Konos, a cone = *konyn*.

Korax, a raven = *krÿg*, hoarse.

Koros, a boy = *korr*, a dwarf.

Korthyô, 'to lash' into foam (Homeric with regard to waves = *korddi*, to churn.

Korymbos, the topmost sprout = *koryn*, the head.

Koryphè, *koryphen*, the top of the head = *koryn*.

——, a conclusion = *gorphen*, to finish.

Kouphon, light = *ysgavn*.

Kourmi, ale = *kwrvv*.

Kradaino, to shudder = *krynu*; and *krÿd*, a fever.

Kradao, to shake = *krÿd*, a fever.

Kraipna, quick = *krap* (*olwg*), at a glance.

Kranion, the skull = *kreuan*.

Kratos, strength = *kadr*, strong, valiant.

Kraugè, a cry = *kriccied*, a cricket.

Kreas, *kreatos*, flesh = *knawd*.

Krios, a ram = Irish, *kaor*; preserved in the Welsh *kor-lan*, a sheepfold.

Krizo, to cry = *krío*.

Krigè, a creaking = *krÿg*, hoarse.

Kroaino, to clatter = *krynu*, to shake.

Krouo, to knock = *kuro*.

Ktypos, a din = *wbwb*.

Kyanos, dark blue = *gwinau*.

Kykāo, to disturb = *gwg*, anger.

Kyklos, a circle = *kylch*.

Kyllos, bent = *kûl*, narrow.

Kyma, a wave = *chwÿv*, a swell.

Kymbè, a bowl = *kwmm*, a *combe* or hollow.

Kyneē, a helmet = Gaelic, *kean*, head; W. *pen*.

Kynidion, a whelp = *kenau*.

Kyo, *kyso*, to kiss = *kusanu*.

Kyon, a dog = *ki*.

Kypellon, a cup = *kwppan*.

*Kyrto*s, short or squab = *korr*, a dwarf.

Chairo, to sport = *chwaræ*.

Chaitè, hair = *kudyn*, a lock of hair.

Chalaino, to loose = *gollwng*.

Chalkon, brass = *alkan*, tin.

Charadre, a waterfall = *rhaiadr*.

Chazo, *chadè*, to allow or permit = *gaduel*.

Cheilos, the lip = *gwevl*.

Cheimon, winter = *gauav*.

Chelè, a pair of tongues = *gevel*.

Cheras, gravel = *graian*.

Cherros, rough, desert = *gerwin*.

Chleuazo, to mock = *kellwair*.

Chliaros, lukewarm = *klæar*.

Cholos, lame = *klóff*.

Choiridion, a little pig = *kardydwyn*.

Chordè, a string = *kortyn*.

Choreuo, to dance = *chwaræ*.

Choros, a choir = *kór*.

Chroys, *chroyn*, skin = *kroen*.

Chthes = *echdoe*, yesterday.

Daio, to burn = *deivio*, to singe; *diva*, to consume.

Dakno, to bite = *knoi*; also *dygn*, painful.

Dakrya, tears = *dagran*.

Darthano, to fall asleep = *dar-hun*.

Dàs, *dâdos*, a torch = *dydd*, the day.

Dasys, thick = *dàs*, a haystack; Sanskrit, *dhasas*, a heap.

Deka, ten = *deg*.

Deësis, a request = *deisyv*.

Deiknyo, *deiknyeis*, to show = *dangos*.

Deilè, evening = *tywyll*, dark.

Deleo, to delude = *twyllo*.

Delo, to bait = *dala*, to catch.

Demos, fat = *tew*.

Deomai, to beseech = *deisyv*.

Depseo, to bake = *toesi*.

Deriäo, *deriaasthon* (*Homer*), to contend = *taeru*, to aver contentiously.

Derko, to behold = *edrych*.

Dero, to flay = *torri*, to break or rend.

Deron, long ago = *hir*.

Deyro, hither! = *dyred*, come here!

Diaeta, diet, or *Diota*, a drinking cup = *diawd*, *diod*, drink.

Dikella, a fork or prong, *i.e.*, an irregular weapon = *dichell*, deceit.

Dinai, the eddies of deep water = *dwnn*, deep.

Do (for *doma*—*Homer*), a house = *tÿ*.

Dodeka, twelve = *deuddeg*.

Dolos, deceit = *twyll*.

Drakon, a dragon = *draig*.

Drimys, pungent = *trwm*, heavy.

Dryinos, oaken = *derwen*, an oak.

Drypto, to tear = *dryllio*.

Drys, *dryn*, an oak = *derw*.

Dyno, to dip = *dwnn*, deep.

Dyo, two = *dau*.

Ear, the spring = *ir*, fresh, green.

Ekei, there = *accw*.

Ec heo, *ec hein*, to scream = *ochain*.

Echettlè, a plough-handle = *haeddel*.

Echos, a scream = *aich*.

Eeldomai, to desire = *ewyllys*, will.

Egeiro, to wake = *agor*, to open.

Eidolon, an image = *delw*.

Eidos, appearance = *gwedd*.

Eilapinë, a feast or merry-making = *llawen*, merry.

Eileo, to eddy = *chwyl*, wheel.

Eimi, I am = *wyv*.

Eimi, I go = *mi a Æv*.

Eipè, he said = *eb eve*.

Eirgo, to enclose = *argae*.

Eita, after that = *wedi*.

Elaion, oil = *eli*, ointment.

Elao, to chase = *hela*.

Elaphos, a stag = *elain*, a doe.

Elasson, less = *llai*.

Elauno, to drive = *erlyn*.

Elektor (*Homer*), the sun = *hylathr*, dazzling.

Elephantos, an elephant = *oliffant*.

Eleutheros, liberal = *helaeth*.

Elinnyo, to tarry = *glynnyu*, to adhere to.

Elitha, copiously = *llwyth*, a load.

Emplastron, a plaister = *plastr*.

Emplēn, beside = *ymyl*.

Eu (Doric, *ein*), in = *yn*.

Enkykleo, to surround = *amgylchu*.

Enkylindeo, to surround = Armoric, *englennaff*, to stick to; Welsh, *glynnu*.

Endon, within = *ynddo*.

Engys, near = *wng* and *agos*.

Enipē, reproach = *enllib*, slander.

Entha, here; *entha kai entha*, here and there = *yna*, there.

Erannos, amiable = *eirian*, fair.

Eremos, quiet = *arav*, slow.

Ereunān, to search = *olrheain*.

Ergao, *eorga*, to do = *ev a orug*, he did.

Erikē, heath = *grŷg*.

Erinnys, a fury = *arynnaig*, fear.

Eris, strife = *gwrys*.

Erizomai, to strive = *ymryson*.

Erōe, *erōes*, a stoppage = *aros*, to stay.

Erythros, red = *rhudd*.

Ethos, habit = *gwēdd*.

Eti, yet = *eto*.

Etor, heart = *torr*, belly.

——, courage = *hyder*.

Eualdes, effectual = *hyull*.

Euboulos, well advised = *hybwyll*.

Eukelos, quiet = *hygel*, obscure.

Euklēes, renowned = *hyglod*.

Eukolos, simple = *hygoel*.

Eukraēs, well-tempered = *hygrawn*.

Eukykos, well-rounded = *hygylch*.

Eucharis, pleasing = *hygar*.

Eucholē, a vow = *golwch*, prayer.

Euaēlos, conspicuous = *hywel*.

Eudromos, of free course = *hydrym*.

- Eulabes*, dexterous = *hylaw*.
Eulampros, splendid = *hylathr*.
Eulytos, fragile = *hylithr*.
Eumathes, well-nurtured = *hyvaith*.
Eumcides, joyous = *hyvaidd*, bold.
Eumenes, amiable = *hyvwyn*; or, *hywen*, smiling.
Eumetros, skilful = *hyvedyr*.
Eunāo, to sleep = *huno*.
Eunē, a bed, sleeping-place = *hūn*, sleep.
Eunous, indulgent, kind = *hyuaws*.
Euphron, pleasant = *hyvryd*.
Euphronē, night = *hyvrwyn*.
Euplekes, intricate = *hyblyg*.
Euporos, well-supplied = *hyborth*.
 ———, expert = *hyfforddus*.
Euprepes, handsome = *hybryd*.
Eys, strong = *hŷ*, bold.
Euteles, cheap = *hydal*.
Euteyktoś, easy, pliable = *hydwyth*.
Euthales, luxuriant (as to foliage) = *hyddail*.
Eutharses, confident = *hyderus*.
Euthraustos, easily shattered = *hydraidd*.
Eutribes, friable = *hydraidd*.
Eutrochalos, easily rolling = *hydreigyl*.
Eutyches, lucky = *hydwg*.

Galenē, a calm after a storm = *golcuni*, light.
Gamphēlai, the jaws = *gavael*, a hold.
Ganos, joy = *hocu*.
Ganymai, to be glad = *heiniŷ*, joyous.
Gaster, the stomach = *gêst*; also *costrell*, a bottle.
Gauros, fierce = *cawr*, a giant.
Gegoneo, to speak loud = *kég*, the mouth.
Genethlē, a race or nation = *kenedyl*. *Genys*, a chin = *gên*.
Geranos, a crane = *garan*.

Geron, an old man = *gŵr hén*.

Geythmos, a taste = *chwaeth*.

Ginglismos, a tickling = *goglais*.

Glaukos = *glâs*, gray, as in *caseg lās*, a gray mare; green, as in
cae glâs, a green field; blue, as in *awyr lās*, a blue sky.

Glēnea, gems = *glain*, ornaments.

Glichomai, to desire voluptuously = *gwlychu*, to moisten (the lips).

Glypho, to scrape = *llyvu*, to lick.

Gnampto, to curry; also *gnapto*, to shear = *kneivio*, to shear.

Gnotos, manifest = *honnaid*.

Goōo, to wail = *gwaeddu*.

Goēros, lamentable = *goer*, cold.

Gonia, a corner = *cogl*.

Gōos, woe = *gwae*.

Grapho, to write or scratch with a metallic stylus = *kravu*, to
scratch; also *argraffu*, to print.

Grays, an old woman = *gwrâch*, a hag.

Gripaomai, to scratch = *kripio*.

Grypos, bent = *krwbach*, a crook.

Gryzo, *gryzein*, to grunt = *grydian*.

Gymnos, stript, naked = *gwyn*, white.

Gynè, a woman = *gwen*, fair.

Gyros, bent = *gwyro*, to bend.

Habros, delicate = *arab*, gentle.

Hades, the unseen world = *hadau*, seeds, atoms, the lowest state of
existence.

Halatos, salty = *hallt*.

Halios (Doric Greek), the sun = *haul*.

Halis, enough = *gwala*, satiety.

Halisko, to drag or catch = *llusgo*.

Hallomai, to leap = *llammu*.

Halōo, to catch = *hela*, to hunt.

Hals, salt = *halen*.

Hamalos, soft = *meddal*.

Hamilla, wrestling = *amaelyd* or *ymanlyd*.
Hapto, to touch = *haeddu*.
Hebè (Doric, *Haba*), bloom = *hâv*, summer.
Hekyros, a father-in-law = *chwegr*.
Helko, *helkeis*, to drag = *kwyslo*, to turn up clods.
Hēlos, a nail = *hoel*.
Hesperos, evening = *gosper*.
Hesychia, quiet = *heddwch*.
Hex, six = *chwech*.
Hikanos, enough = *digawn*.
Holkos, a furrow = *kwys*.
Holos, whole = *holl*.
Homalos, alike = *haval*.
Horos, a border = *goror*.
Hyalon, glass = *glain*, beads.
Huelos, glass = *uwel*, a sparkle.
Hygieia, health = *iâch*, healthy.
Hypnos, sleep = *hûn*.
Hyphēlos, lofty = *uchel*.
Hys, a sow = *hŵch*.

Iachein, to groan = *ochain*.
Iallo, to speed = *hwylio*.
Iaomai, to heal = *iachân*.
Ichor, a thin fluid = *ichwr*.
Ide (in Ionic Greek), forest (*Herodotus*) = *gwydd*.
Idia, property = *eiddo*.
Idioma, *idiomatos*, speech = *iaith*.
Idmen (Doric Greek), we know = *gwyddom*.
Ilys, dregs, mud = *il*, sediment.
Ines, nerves = *gwyn*, aching.
Iorkos (*Oppian*), a roe = *iwrch*.
Iou, oh! = *ow!*
Ites, daring = *ehud*, rash.
Ixys, a leg = *gwisgi*, nimble.

Labros, vehement = *llawer*, abundant, multitudinous.

Lachnè, fine down = *gwlân*, wool.

Laitma, breadth = *llydan*, broad.

Laleo, *elalēsa*, to speak = *llais*, a voice.

——, to talk = *löl*, babbling, idle talk.

Lamyros, eloquent = *llavar*, sonorous.

Laos, a people = *lliaws*, a throng; and *llu*, a host.

Larynx and *laukania*, the throat = *llwngc*, swallow.

Lasko, to speak = *llais*, a voice.

Lathra, secretly = *llathrudd*, a clandestine abduction.

Lathraios, stealthy = *lladradaidd*.

Laura, a broadway = *llawr*, a floor.

Lechomai, to couch = *llechu*.

Lechos, a bed = *lloches*, a covert; and *llechu*, to lie hid.

Lego, to cease = *gollwng*, to drop.

Leianeo, to smooth = *llyvnhâu*.

Leibo, to lick = *llyvu*.

Leimōn, a meadow = *llyvn*, smooth ground.

Leirion, a lily = *elestr*.

Lepros, withered = *lleipr*.

Leukos, white = *llewych*, light.

Leusso, to look = *gweled*, *gwelsom*.

Lilaiomai, to desire = *ewyllys*, will.

Limnè, a lake = *llyn*.

Lix, an ancient Greek name of the earth (*Clemens Alexandrinus*) = *llwch*, dust.

Lobētos, maimed = *llabi*, awkward.

Lochao, to lay an ambush or snare = *llechu*, to lurk.

Lochmē, a lurking-place = *llechva*.

Loigos, pestilence = *llwg*.

Lophao, to cease; and *loiṓpos*, what remains = *lofffa*, to glean, remnants.

Lygros, wretched = *llwgr*; *llygru*, to corrupt.

Lyma, dirt = *llyvi*.

Lymè, a pestilence = *klwyv*, a disease.

Lythros, clotted gore = *lluttrod*, mire.

Lyttao, to madden = *llidio*, to be angry.

Ma, an adverb used in swearing; e.g., *Ma ton Dia*, by Zeus or God = *myn Duw*.

Makar, happy = *mygr*, fair.

Makros, long = *mawr*, great.

Mala, very = *gwala*, enough.

Malachos, soft = *meddal*.

Malatto, to soften = *meddal*.

Maleros, consuming = *malurio*, to grind small.

Malthakos, soft = *meddal*.

Malthao, to soften = *meddal*.

Mandra, a sheep-fold = *mangre*, a dwelling-place.

Maniakè, a necklace = *mwnwgl*, the throat.

Manos, rare = *mân*, minute; and *main*, thin.

Maraino, to wither = *merwinaw*, to be stupefied.

Marmairo, to glow = *marwor*, hot cinders.

Marnamai, *marnasthai*, to fight = *ymornestu*, to combat mutually.

Mekedanos, lengthy = *maith*, long in duration.

Medo, to possess = *meddu*.

Megaron, a house = *amogawr*, a shelter.

Megas tyrannos, a great prince = *mech-deyrn*, a lord paramount.

Meilisso, to sweeten = *meluso*.

Meis, a month = *mis*.

Meleos, wretched = *gwael*.

Melinos, apple-coloured = *melyn*, yellow.

Melon, a sheep = *mil*, an animal.

Melpo, to sing = *mawl*, praise.

Menio, to resent = *monni*, to be sullen.

Menoinao, to wish for = *mynnu*, to will.

Menos, mind = *mynnu*, to will.

Menyo, to indicate = *mynegi*.

Merimnao, to care = *merwino*, to throb.

Mermerizo, to reflect = *myvyrio*.

Meros, a thigh = *morddwyd*.

Meta, after = *gwedi*.

Metaxy, betwixt = *mysc*.

Methiemi, to remit = *methu*, to fail.

Methy, strong drink = *médd*, mead.

Methysos, drunken = *meddw*.

Mikkos, little = *bychan*.

Miltos, scarlet dye = *mellt*, lightning (?).

Miskelos, abjectly poor = *musgrell*.

Mokao, to mock = *moccio*.

Monarcha, a sole ruler = *muner*

Moros, destruction, death = *marw*, to die.

Mychos, a dark covert = *mwgwd*, blindfold.

Mydao, to rot from moisture = *mwydo*, to grow wet.

Myelos, the marrow = *miwail*, soft.

Myrias, *myriados*, ten thousand = *myrdd*.

Myrmex, an ant = *myr* and *mor-grÿg*.

Myrtos, a myrtle-tree = *myrtwydden*.

Nakos, a fleece = *knu*.

Naio, *naiein*, to inhabit = *kyvanneddu*.

Naos, a temple = *neuadd*, a hall.

Necho, to swim = *novio*.

Neiatos, young = *newydd*, new.

Ncottia, a nest = *nÿth*.

Nephelè, a cloud = *nivwl*.

Netho, to spin = *nyddu*.

Notis, moisture = *nôdd*, sap.

Obelos, a wimble = *ebill*.

Oka, quick = *tocc*.

Okeanos and *ogen*, the ocean = *eigiawn*.

Okrioeis, jagged = *ochrog*.

Okys, quick = *og*, active.

Ocheto, he went = *aeth*.

Ochlyzo, *ochlisseian*, to dislodge = *lluchio*, to fling.

Ochtheo, to repine = *ocheneidio*, to sigh.

Odè, an ode = *awdl*.

Odyrmos, wailing = *godwrdd*, noise.

Oida, I know = *adwaen*, to ken.

Oideo, to swell = *chwyddo*.

Oigo, to open = *agor*.

Oima, motion = *chwÿv*.

Oitos, sorrow = *govid*.

Olbos, wealth = *alav*.

Olene, the elbow = *clin*.

Olisthëros, slippery = *llithro*, to slip.

Ollymi, to lose = *colli*.

Ololygmos, lamentation = *gwylovain*.

Olophyromai, to lament = *galaru*.

Oncidizo, to reproach = *dannod*.

Onyx, a nail = *cwin*.

Ophello, to augment = *lhwyddo*, to prosper.

Orchamos, a prince = *gorchav*.

Ornis, a bird = *aderyn*.

Ornymî, to rouse = *orn*, fear.

Oro, to urge = *gyrru*.

Oros, a mountain = *gor*, high, that which overtops.

Orymagdos, a war-shout = *gorwaedd*.

Otheo, to push = *gwithio*.

Otryno, to urge, to press = *godro*, to milk by pressing the cow's udder.

Oulos, wild = *gwyllt*.

Oxys, sharp = *awchus*.

Oyranos, the sky = *y wybren*.

Ozos, a branch = *osgl*.

Puio, to beat = *pwyo*.

Paipalè, fine dust = *paill*, farina, meal.

Palton, a javelin = *paladr*, a spear-shaft.

Pas, every one = *pawb*.

Pauo, to cease = *peidio*.

Pedon, the ground = *bêdd*, the grave.

Peiko, to pick wool = *pigo*.

Pelagos, the deep sea = *gweilgi*.

Pelekys, a bill or hatchet = *bilwg*.

Pempe (Aeolic Greek), five = *pump*.

Pephno, to kill = *passio*, to beat.

Pepto, to bake; Sanskrit, *pâta*, fire = *poethi*, to heat.

Pernēmi, to barter = *prynu*, to buy.

Petalon, a leaf = *deilen*; *dail*, leaves.

———, page = *dalen*.

Peteinos, a bird or flying thing = *edn*, a wing.

Petroselinon, rock-parsley = *persli*.

Phailonē, a cloak = *ffaling*.

Pheidomai, to spare = *peidio*.

Pherbo, to feed = *porthi*.

Phlao, to splinter = *fflaw*, a flaw.

Phobos, *phobon*, fear = *own*.

Phoiton, they kept coming and going (*Homer*) = *ffwdan*, an ado.

Phōr, a marauder = *fforio*, to foray.

Phorbē, a pasture = *porva*.

Phrazo (Doric, *phrasdo*), to speak = *ffraeth*, eloquent.

Phrix (*Homer*), a ripple = *crŷch*, crisp.

Phylatto, to guard = *gwylied*.

Pikros, bitter = *chwerw*.

Plax, a plank = *planc*.

Plethos, a crowd = *plith*, the midst; and *llwyth*, a tribe.

Plinthos, a brick = *peithyn*, a slate.

Plouteo, to be rich = *llwyddo*, to prosper.

Polemos, war = *plymwyd*, a conflict.

Polos, a pole = *pawl*, *polyn*.

Pōlos, a foal = *ebol*.

Pompholyx, a bubble = *pwmpyl*, a knob or rising; *bwmbwl*, a bubble.

Porphyre, purple = *porphor*.

Porrho, far off = *pell*.

Psoi, how many? = *py sawl*?

Postis, a door post = *post*.

Pote, ever = *byth*.

Poterion, a drinking-cup = *pot*.

Pous, *podos*, a foot; Sanskrit, *pāda*, a foot = *bawd*, a thumb.

Pressōmen, let us set about it = *prysurwn*.

Priamai, to buy = *prynu*.

Prinos, an oak = *pren*, a tree; Sanskrit, *parnin*.

Proi, early = *boren*, morning.

Ptairo, to sneeze = *bytheirio*.

Pyrgos, a tower = *bwrch*, a rampart.

Rhadios, easy = *rhād*, cheap; *rhawdd*, easy.

Rhaphē, a suture = *rhāff*, a rope.

Rhēethron, a stream = *rhŷd*, a ford.

Rhegmin halos, the surf or breaking of the briny sea = *rlwyg-vin heli*.

Rhegnyo, to tear = *rlwygo*; and *rhynnu*, to saw.

Rhenchein, to snore = *chwyrnu*.

Rhēo, to flow = *rhedeg*, to run.

Rhētrē, a compact = *rhaith*, an oath.

Rhezo, *rhexas*, to do = *gorug*.

Rhigos, chill = *rhew*, frost.

Rhiknos, wrinkled = *rhynu*, a notch.

Rhimpha, freely = *rlwydd*, free.

Rhin, a nose = *trwyn*: also *rhŷn*, headland.

Rhines, nostrils = *ffroenau*.

Rhinos, skin = *kroen*.

Rhion, a headland = *rhŷn*.

Rhiza, a root = *gwraidd*.

Rhodon, a rose = *rhŷdd*, red.

Rhogē, a rent = *rlwyg*.

Rhomaleos, strong = *krŷv*.

Rhongchos, a snoring = *rlwngc*.

Rhydon, abundantly = *rhwydd*, free.

Rhyomai, to deliver = *rhyddhâu*.

Sabakos, rotten = *swbach*, withered.

Sathroo, to shatter = *sathru*, to trample.

Satto, to load = *sadell*, a pack-saddle.

Skairð, the left hand = *aswy*.

Skairo, to leap or dance = *esgeirian*, legs.

Skelos, a leg = *hegyl*.

Skia, a shadow = *kysgod*.

Skorpizo, to scatter = *gwasgaru*.

Skotos, darkness = *kysgod*, shadow.

Skyleuo, to strip a prey = *ysglyvaethu*.

Skylon, a prey = *ysglyv*.

Skymnos, a whelp = *kyw*, a chicken.

Skythros, difficult = *ysgythredd*, rough rocks; and *ysgyrryd*, rough.

Semnos, venerable = *hên*, old.

Sibynè, a lance = *saffwy*.

Smycho, to smoke or smother = *ysmygu*

Sphalma, unluck = *ffalm*, *gwynt ffalm*, a whirlwind.

Sphyron, the ankle = *ffêr*.

Sporas, *sporades*, scattered = *yspred*, refuse.

Stachys, an ear of corn = *tywys*.

Sterxis, natural affection = *serch*.

Stonachos, moaning = *ystuchan* (transposed syllables) = to complain.

Stratagema, a stratagem = *ystrangc*.

Stygeo (*Homer*), to fear = *gostegu*, to command silence.

Synedrion, a synod = *seneddr*.

Tachys, quick = *tocc*, soon.

Tagos (a Thessalian term for 'chief' = *tywyssawg*.

Talaos, miserable = *tlawd*, poor.

Tanyo, to spread = *tanu*: also *tân*.

Tarasso, to disturb = *dyrysu*.

Tarbeo, to scare = *tarvu*.

Tarbos, a fright = *tarv*.

Tartaros, the place of darkness = *tarth*, a vapour.

Tasso, to order = *tywys*, to lead.

Tē (*Homer. Odyss.*), here, take it = *hwde*.

Tegè, a house = *tŷ*.

Teino, to stretch = *tynnu*.

Telè, far off = *pell*.

Teleios, perfect; and *teleutaios*, final, complete = *teledi*, beautiful.

Teleo, to pay or discharge = *tal*.

Teleiotes, perfection = *telediwrwydd*, beauty.

Telos, a tax = *toll*, custom.

Teretron, an auger = *taradr*.

Terso, to dry up = *tês*, heat.

Thego, to whet = *hogi*.

Theios, an uncle = *ewythr*.

Theorēma, a sight, a view = *trem*.

Theriakē, a medicament = *triagl*.

Thermai, warm baths = *ennaint twymyn*; i.e., *unguenta tepida*.

Thermaino, to warm = *twymuo*.

Thermos, hot = *tês*, heat.

——, —— = *terwyn*, white heat, violent.

Thin, a sandy beach = *tywyn*.

Thlao, to shatter; and *tholeros*, violent = *dilio*, to knock.

Tholos, a hole = *twell*.

Thorax, the breast = *torr*.

Thoresso, to arm = *trawsio*, to array.

Thorybos, a tumult = *twrv*.

Thouros, brave = *dewr*.

Thrasys, harsh = *traws*, stern.

Thrauo, to knock = *taraw*.

Threnos, lamentation = *truan*, miserable.

Thryganao, to rub = *rhugno*.

Thrypto, to relax = *trwyth*, dissolute.

Thyella, a storm = *tywyll*, dark.

Thymos, temper = *tymmer*.

Thyreos, a door = *drâs*.

Tilos, manure = *tail*.

Titaino, to pull = *tynnu*.

Titrao, to pierce = *treiddio*; and *trwyddo*, through.

Titthè, the mother's breast = *téth*.

Tityskomai, to make ready = *tidaw*, to attach (e.g., a team); *tywyso*, to lead?

Tomos, a cut = *tammaid*, a morsel.

Tonos, tension, and *tonthrys* (*Hesiod.*), commotion = *tonn*, a wave.

Tonthorys, a loud noise = *dwndwr*.

Toreo, to perforate = *torri*, to break.

Torneuo, to turn = *turnio*.

Trecho, to run = *rhedeg*.

Tromeros, trembling = *trwm*, heavy.

Tropos, a turn = *tro*.

Tryphos, a fragment = *torri*, to break; *trywanu*, to pierce.

Tu de (Doric for *su de*), thou too = *tydi*.

Tymbos, *tymbon*, a tumulus = *tommen*.

Tynchano, to befall = *tyccio*, *tycciant*, success.

Typhlos, blind = *tywyll*, dark.

Typho, to singe = *deivio*.

Tyrannos, a prince = *teyrn*.

Tytthon (*Homer*), a little = *tippyn*.

Zeo, to boil = *sïo*, to simmer.



Leibniz, Adelung, Ottfried Müller thought it was the Celtic that supplied to the Latin the non-Hellenic portion of that language (*De Belloguet*). Some primitive speech appears to have affected the Greek as well; as may be inferred from the lost sound known as the Digamma, and from the non-Hellenic forms found in geography. The Kymric presents some reasonable claim to be that speech.



APPENDIX. No. II.

LATIN-KYMRIC VOCABLES.

- Ab*, from = *mab*, a son, offspring.
Abbas, *abbat-is*, an abbat = *abad*.
Abrado, to scrape off = *bradw*, worn away.
Absens, absent = *absennol*.
Abstrusus, perplexed = *astrus*, crabbed.
Ac, and = *ac*.
Accentus, accent = *accen*.
Accersior, to fetch = *kyrchu*.
Accipiter, a hawk = *hebog*.
Accresco, to increase = *achrwys*.
Acer, sharp = *egr*, *hagr*.
Acerbus, bitter = *chwerw*.
Acernus, a maple-tree = *masarn*.
Acridus, bitter = *echrydus*.
Aculeus, a sting = *kolyn*.
Acuo, to sharpen = *hogi*.
Acus, a needle = *awch*.
Addisco, to learn = *addysg*, learning.
Addo, to add = *addu*, to proceed.
Adduco, *adduxit* = *addug*, he brought.
Adeo, to approach, *adivit* = *aeth*, he went.
Aditus, a passage = *adwy*.
Admissus equus, a stallion = *amws*.
Admitto, to admit = *addewid*, a promise.
Adnoto, to annotate = *adnodi*.

Adoleo, to worship (with burning of incense) = *addoli*.

Adorior, *adortus*, to attempt = *adorth*, studious.

Adorno, to adorn = *addurno*.

Adoro, to worship = *addoli*; properly corresponding with *adoleo*.

Adparo, to prepare = *darparu*.

Adsono, to echo = *adseinio*.

Advena, a stranger = *advan*.

Adventura, an adventure = *antur*.

Aedilis, a Roman officer charged with the reparation of public buildings = *adeiladu*, to build.

Aequor, the sea = *hwieg*, sea-green.

Aerumna, originally a fork to hang things on; in a derived sense, 'trouble' = *rhwym*, bound.

Aes, *aer-is*, brass = *air*, brightness.

Aetas, an age = *oed*.

Affectio, affection = *affaith*.

Afflictio = *avhwydd*, misfortune.

Ager, a field = *acr*, an acre.

Agnus, a lamb = *oen*.

Alienus, an alien = *aliwn*.

Alius, another = *aíl*, second, a match.

Allegoria, an allegory = *alleg*.

Alluvio, an inundation = *lliv*.

Alodium, a freehold = *anlloedd*, wealth.

Aloe, aloes = *elyw*.

Altare, an altar = *allawr*.

Altus, high = *gallt*, a steep.

Amarus, bitter = *avar*, grief.

Ambigo, to doubt = *ammheu*.

Ambiguus, doubtful = *ammheuu*.

Ambio, to surround = *ambwyaw*.

Amictus, clothing = *amdo*, a shroud.

Amnis, a river = *avon*; in Sanskrit, *avani*.

Amoenus, pleasant; in the Quichua of Peru, *munay*, love; in Sanskrit, *manya* = *addwyn*, agreeable.

Amplitudo, fulness = *am'edd*.

Amplus, ample = *aml*.

Anachoreta, a solitary = *anecr*.

Anchora, an anchor = *angor*.

Angelus, an angel = *angel*.

Agor, anguish = *angau*, death.

Angulus, a corner = *kongl*.

Anhelitus, breath = *anadl*, anciently *anhelit*.

Animal, a living thing = *anivail*.

Annuo, to beckon = *amnaid*, a nod, beckoning.

Aperio, to open = *ebyr* (applied to the opening of flowers, &c.).

Apex, a point = *fig*.

Apluda (a Sabine term), coarse flour (*A. Gellius*) = *blawd*, fine flour.

Appello, to appeal to = *ymbil*, to entreat.

Apprehendo, to catch the meaning of something = *amgyffred*.

Apostolus, an apostle = *apostol*.

Aprilis, April = *Ebrill*, the opening month.

Aptus, fit = *addas*.

Aqua, water = *ach*.

Aratrum, a plough = *aradr*.

Arca, a chest = *arch*, an ark, a coffin.

Archidiaconus, an archdeacon = *archddiagon*.

Archiepiscopus, an archbishop = *archesgob*.

Arduus, lofty = *hardd*, comely.

Argentum, silver = *ariant*, *arian*.

Argumentor, to reason = *argymmhennu*.

Aries, *ariet-is*, a ram = *hwrdd*.

Arma, arms, instruments = *arvan*.

Armarium, a press or aumbry = *almari*.

Aro, to plough = *aru*, *aredig*.

Articulus, an article = *erthygl*.

Arvum, a field = *erw*, an acre.

Ascendo, to climb = *esgyn*.

Asinus, an ass = *asyn*.

Asperitas, sharpness = *aspri*, mischievousness.

Assula, a spar = *astyllen*.

Astutus, politic = *astud*, studious.

Atrox, savage = *ethrych-wyllt*.

Attempero, to season = *ardymheru*.

Attrecto, to touch = *adrywedd*, the scent that hounds follow in hunting.

Auceps, a fowler = *hebog*, a hawk.

Auctor, an author = *awdwr*.

Auctoritas, authority = *awdurdod*.

Audeo, to dare = *beiddio*.

Aula, a court of justice = *hawl*, a claim at law.

Aura, a breeze = *awyr*, air.

Auratus, golden = *auraidd*.

Auriphrygium, orphreys, the ornament of a cope = *gorffreis*.

Aurora, the dawn = *gwawr*.

Aurum or *ausum*, from the Sanskrit *ush*, to burn, gold = *aur*.

Austerus, severe = *astrus*, crabbed.

Avidus, greedy = *awyddus*.

*Avi*s, a bird = *avai*s.

Autem, yet, beside = *hi autem*, they too, *hwythau*; *me autem*, me too, *minnau*; *eum autem*, him too, *yntau*; *haec autem*, she too, *hithau*; *nos autem*, we too, *ninnau*.

Auxilium, help = *achlus*.

Axilla, an arm = *asgell*, a wing.

Axis, an axletree = *echel*.

Bacca, a berry = *bâch*, small.

Baculus, a staff = *bagl*.

Bajulo, to carry = *baich*, a burthen.

Balaena, a whale = *balaen*, steel. Perhaps a metaphor.

Bancus, a bench = *maingc*.

Barba, a beard = *barv*.

Baro, a soldier (emphatically, a man); in Low Latin, a baron = *brëyr*.

Basia, kisses = *bus*, *gwe-vus*, a lip.

Batuo, to beat = *baeddu*.

Baxeia (*Plautus*), a wooden clog = *bacsio*, to tramp.

Belua maris, a sea beast = *morvil*, a whale.

Benedictio, blessing = *bendith*.

Benedictus, blessed = *bendigaid*.

Beneficium, a loan of land conferred by the emperor on the Roman veterans; thence, a feudal tenure or feoff; lastly, a boon or benefit = *benffyc*, corrupted into *benthyg*.

Bestia, a beast = *bwyst-vil*.

Bibo, *bibit-um*, to drink = *yved*.

Blatero, to prate = *baldordd*.

Bonitas, goodness; hence, nobility = *bonedd*, noble descent.

Brassica, cabbage = *bresych*.

Brevis, short = *byrr*.

Brockus, having jagged teeth = *brôch*, a badger.

Bruma, winter = *barrug*, a cold mist.

Brusca (*Pliny*), a gnarled knob in a maple tree = *brysg*, a mark.

Brutus, brutish = *brwnt*.

Bucca, the cheek = *bôch*.

Bufo, *bufon-is*, a toad = *llyffant*.

Bursa, a purse = *pwrs*.

Buteo, a buzzard = *bôd y gwerni*.

Cado, to fall = *codwm*, a fall; and *cwyddo*, to fall.

Caducus, falling = *caddug*, darkness attending sunset.

Caedes, slaughter = *câd*, battle; *kêd*, havock.

Caldarium, a caldron = *callawr*.

Calendae, the first day of a month = *dydd Calan*.

Calidus, warm = *clŷd*.

Calix, a cup, a chalice = *caregl*, in the latter sense.

Calleo, to ken, to be able = *gallu*.

Callidus, crafty = *call*, shrewd, knowing.

Callus, hardened flesh = *caled*, hard.

Calx, lime = *calch*.

Camisia, a shirt = *casmai*.

Campus, a field = *campau*, games of athletes.

Camurus, crooked = *cam*.

Canalis, a channel = *canawl*, *canol*, middle.

Cancelli, rails = *canghell*, a chancel of a church.

Candela, a candle = *cannwyll*.

Candeo, to whiten = *cannu*, to bleach.

Candidus, white = *cannaïd*.

Cano, to sing = *canu*.

Canonici, canons of cathedrals, originally men living under religious rules = *kynhonwyr*.

Cantilena, a song = *cathyl*.

Cantor, a singer = *cantor*.

Canus, hoary = *cann*. *Canutus* = *canwy*.

Capellanus, a chaplain = *caplan*.

Capr, a goat = *gavr*.

Capio, to snatch = *kipio*.

Capistrum, a snaffle = *kebystr*.

Capitaneus, a captain = *capten*: NOT *cadben*, a battle chief, a term of distinct origin.

Capitolavium, head-washing on Maundy Thursday = *dydd Iau* 'Cablyd.'

Capitulum, the chapter of a cathedral = *cabidwl*.

Cappa, a cope or mantle worn in quire = *cappan côr*.

Captivitas, captivity = *caethiwed*.

Captivus, a captive = *caeth*.

Carcer, a prison = *carchar*.

Cardo, *cardinis*, a hinge = *corddyn*.

Caritas, *caritat-is*, affection = *cariad*, love.

Carpentum, a chariot = *carvan*, a beam; *kerbyd*, a chariot.

Carrus, a car = *carr*.

Carus, dear = *câr*, a kinsman.

Casus, cheese = *caws*.

Cassus, worthless = *câs*, odious.

Castanea, a chestnut tree = *castanwydd*.

Castellum, a castle = *castell*.

Castigatio, punishment = *kystydd*.

Castigo, to punish = *kystwyo*.

Castrum, a camp or fort = *caer*.

Casula, a chasuble or priest's vestment at mass = *casul*.

Catena, a chain = *cadwyn*.

Catus, a cat = *câth*.

Caucus, a bason = *cawg*.

Cauda, a tail = *côd*, *cwd*, a bag; *cwtta*, short.

Caulis, pot-herbs = *cawl*, broth.

Caussa, a cause = *achaws*.

Cavea, *cavella*, a coop = *cawell*, a hamper.

Cavo, to hollow out = *cauo*.

Cavum, a hollow, a cave = *ogov*: *cavn*, a trough.

Cavus, hollow = *cau*: *gau-brophwydi*, 'false' prophets.

Kedo, to give way = *kadw yn ôl*.

Kella, a cell or pantry = *kell*: *gwin-gell*, a wine-store.

Kelo, to hide = *kelu*.

Kentum, hundred = *cant*.

Kenturio, a centurion = *canwriad*.

Kera, wax = *câyr*.

Kerasus, a cherry tree = *keiroes*.

Keres, the Latin goddess of corn; hence 'cereal' crops = *keirch*, oats,
the cereal proper to the North.

Kervix, the neck = *gwarr*.

Kervus, a stag = *karw*; plural, *keirw*.

Kiborium, a cupboard or cabinet = *kib*, a pot.

Kibus, meat = *kibau*, husks.

Kicatrix, a scar, *craith*.

Kiker, vetches = *keirch*, oats.

Kicur, tame = *gwâr*.

Kicuta, hemlock = *kegid*; analogous to *coel*, hollow.

Kingulum, a girdle = *kengl*.

Kippus, a stock = *kÿff*.

Kircueo, to circle = *kyrchu*.

Kivitas, *kivitat-is*, a city, a state = *kiwdawd*, a people.

Clades, a slaughter = *lladd*, to slay.

Clamo, *clamare*, to shout = *llavar*, loud.

Clangor, noise = *clegyr*, to cackle.

Clarus, bright = *claer*, *llary*.

Claudo, to enclose = *clawdd*, a fence or wall; *claddu*, to hide or bury.

Claudus, lame = *clôff*.

Clastrum, a cloister or close, a confined place = *clâs*.

Clava, a club = *clwppa*.

Clavis, *clavem*, a key = *allwedd*.

Clavus, a nail = *clau*, secure.

Clemens, gentle = *llyvn*, smooth.

Clocca, a bell = *clôch*.

Cludo, to shut up = *cuddio*.

Clunis, the hip = *clûn*.

Coaduno, to unite = *kyttuno*.

Cochleare, a spoon = *llwy*.

Coctum; e.g., *aurum coctum*, refined gold = *coeth*, *aur coeth*.

Codex, the stump of a tree, a wooden board, a book originally made of boards = *coed*, wood.

Coecus, blind = *coeg*, vain.

Coena, a dinner or principal meal = *kiniaw* and *cwynuos*.

Cohors, *cohort-is*, a band of soldiers = *gosgordd*, a train.

Columba, a dove = *colommen*.

Columna, a pillar = *colovn*.

Colus, a distaff = *cogail*.

Collatio, a setting together = *kyvladd*, suitable.

——, and *collatae pecuniae*, an impost = *kyllid*, income.

Collatro, to bark = *kyvarth*, 'by transposition.'

Collis, a hill = *côl*, a projection.

Colloco, to arrange = *kyvleu*; (in a secondary sense), to hire = *kyvlogi*.

Colluceo, to shine forth = *kyvlwg*, luminous.

Colluctor, to struggle with = *kyvludd*, to hinder.

Comedo, to eat = *kyvedd*, to feast.

Comedere, *comesse* = *kyvysu*, to consume.

Comes, comit-em, a partner = *kydwedd*.

——, a companion = *kydymaith*.

Comitas, courtesy = *kyweithas*.

Comitatus, a train of followers = *kymdeithas*.

Comitium, an assembly = *cwmmwed*, a commot.

Commeatus, a supply of provisions = *meuedd*, possessions.

Commendo, to bequeathe = *kymmynu*.

Commensuratus, suitable = *kymmhesur*.

Commercium, exchange of wares = *kyngwerthydd*.

Comminatio, threatening = *kymminedd*, battle.

Comminuo, to break to pieces = *kymmynu*, to hew or chip.

Commisceo, to mingle = *kymmyscu*.

Commoda, advantages = *kyvoeth*.

Commodo, to reconcile = *kymmodi*.

Commodus, advantageous = *kymmhawys*.

Commotio, disturbance = *kymmwy*.

Commovo, commotum, to stir = *kyvodi*, to rise.

Communio, the Holy Communion = *Kymmun*.

Communis, common = *kyvun*.

——, wonted = *kynevin*.

Compages, a setting together = *kyvagos*, close.

Compar, a mate = *kymmhar*.

Comparo, to get up or set in order = *kyweiriaw*.

——, to compare = *kymmharu*.

Compello, to compel = *kymmhell*.

Compleo, to complete = *cwblhau*.

Completio maris, the sea-tide = *kymmlawdd môr*.

Complexus, complex = *kymmhyg*.

Compono, to comprize = *kyffred*; whence the term *Kyffredin* (*vulgus*),
the Commons, all comprized or reckoned together.

Compono, to arrange = *kymmoni*.

Compositus, set in order = *kymmhawys*, meet.

Comprehendo, to take up = *kymmeryd*.

Comprobo, to approve = *kymmhrwyaw*, to advantage.

Concedo, to grant = *caniattâu*.

Conkentus, harmony = *kynghanedd*.

Concilio, to gather together = *kynnull*.

Concilium, a council = *cwnsli*.

Concino, to agree = *kynghanu*.

Concordia, an agreement of minds = *kynghor*, counsel.

Concordo, to agree = *kyd-gordio*.

Concreresco, to grow up = *kynmyrchu*.

Conditio, a disposition = *kynneddv*.

Condo, to lay up, to hide = *cuddio*.

Conduco, to bargain = *kynnyg*.

Conducti milites, hired troops = *kyndod*, a band.

Confectio, a making up = *kyffaith*, dressing of leather.

Confero, *contul-i*, to collect = *kynnull*.

Confessio, confession = *kyffes*; e.g., *glân gyffes*, the Sacrament of Confession. *Kyffes Ffydd*, a Confession of Faith.

Confinis, a border = *kyffin*.

Confiteor, to confess = *kyvaddev*.

Conformo, to conform = *kydffurvio*.

Confortor, to succour = *kymhorth* and *kynnorthwy*.

Confrater, an associate = *kymmrawd*.

Confremo, to ring again = *kyffroi*, to wake up.

Congeries, a heap = *kyngherth*, entangled.

Congestum, heaped up = *kynghest*.

Congredior, to meet = *kynghreiriaw*, to confederate. Also, to engage in battle = *kyhydreg*.

Conjicio, to guess = *kynnyg*.

Conjux, a wife, a partner = *kywedd*.

Connitor, *connixus*, effort = *kynnudd*, growth.

Consecro, to hallow = *kyssegru*.

Consensus, agreement = *kysswyn*.

Consentior, to agree = *kydsynied*.

Consilium, counsel = *kyssul*.

Consolido, to solder or to join together = *kyssylltu*.

Consolor, to comfort = *kyssuro*.

Consonus, agreeing = *kysson*.

- Constratum*, covered = *kyvystrawd*, a saddle.
- Constringo*, to bind tightly = *kystrin*, secrecy.
- Constructio*, grammatical construction = *kystrawen*.
- Contendo*, to strive = *kyndynn*, a man of strife.
- Contentio*, strife = *kynnenn*.
- Conticeo*, *conticui*, to hold one's peace = *kynnhewi*.
- Contineo*, to hold or contain = *kynnwys*.
- Continuus*, holding together = *kyttun*.
- Contorqueo*, to writhe or twist = *kynddeiriawg*, furious with emotion.
- Contraho*, *contractus*, a contract = *kyvathrach*, alliance.
- Contrarius*, adverse = Armoric, *contraul*; Kymric, *kythraul*; the Adversary, the *Antiquus Hostis* or Old Enemy, as S. Gregory the Great calls the Devil.
- Contribulo*, to vex = *kythryblu*.
- Contributio*, a grant = *kynnhreth*.
- Contrudo*, to crowd = *kythrudd*, perturbation.
- Contundo*, to bruise = *kystuddio*: to afflict, *kymnhwyo*.
- Conturbatio*, disturbance = *kynnwrw*.
- Conturbo*, to disturb = *kynnhyrw*.
- Conventus*, a convent = *cwveint*. Also, *kenwaint o vóch*, a herd of swine.
- Converro*, to sweep clean = *kyweiriaw*.
- Converto*, *convertit*, to exchange = *kyngwerthydd*, what is given in exchange.
- Convictus*, living in common = *kyweithas*, society.
- Co-opertura*, a cover = *cwvert*.
- Copula*, a couple = *cwpl*; *cwvl*, an embrace.
- Copulatio* = *covleidio*, to embrace.
- Coquina*, a kitchen = *kegin*.
- Coquus*, a cook = *cóg*.
- Corallium*, coral = *cwrel*.
- Corium*, leather = *croen*, skin.
- Cornus*, a cornel-tree = *cwyros*.
- Cornu*, a horn = *corn*.
- Corona*, a crown = *coron*.

Corpus, a body = *corph*.

Correctio, a setting right = *kyvraith*, law. Also, a rebuke = *kerydd*.

Corrigia, a shoe-latchet = *carrai esgid*.

Corylus, a hazle-tree = *collen*.

Costa, a rib = *côst*, a side, a coast.

Coxa, the hip = *coes*, the leg.

Crassus, heavy = *crâs*, high baked: *brâs*, thick.

Crates, *cratella*, a grate = *gradell*, a gridiron.

Creator, the Creator = *Creawdwr*.

Creatura, a creature = *crëadur*.

Creber, thick, frequent = *rhêv*.

Credo, to believe = *credu*.

Creo, to create = *creu*.

Cribellum, a rake = *cribell*.

Cribrum, a comb = *crib*.

Crinis, hair = *rhawn*, horse-hair.

Crispus, curley = *crisb* and *crÿch*.

Crudelis, cruel = *creulawn*.

Crudus, unripe, unseasoned = *cri*, raw; *croyw*, fresh.

Crumena, a leathern purse = *croen*, skin.

Cruor, gore = *crau*.

Crus, a leg = *esgair*.

Crux, a cross = *crôg*; in later times, *croes*.

Crystalhus, crystal = *crisial*.

Cubile, a bed = *gwely*.

Cubitus, an elbow = *cwydd*.

Cuculus, a cuckoo = *côg*.

Cucullus, a cowl = *cwccwll*; and *cochol*, a cloak.

Culices, flies = *kylion*.

Culpa, a fault = *cwl*.

Cultellus, a knife = *kyllell*.

Culter, a coulter or plough-share = *cwlltwr*.

Cultus, cultivation = *coledd*.

Cumulus, a heap; hence in a derived sense, a cloud = *cwmmlwl*.

Cuneus, a wedge = *cûn*.

Cuniculus, a cony or rabbit = *cwningen*.

Cupa, a cup = *cwppan*.

Cupidus, covetous = *kybydd*, a miser.

Cuprum, copper = *copr*.

Cura, care = *cûr*, ache.

Currens, *aqua*, a stream = *kerhynt*.

Curro, to run = *gyrru*, to drive.

Currus, a car = *carr*.

Cursus, a course = *cwrs*.

Curtus, short = *cwtta*; *corr*, a dwarf.

Curvum, crooked = *crwmm*.

Curvus, bent = *gŵyr*.

Cuspis, the point of a spear = *cospi*, to punish.

Cutis, the skin = *cŵd*, a bag.

Chrismatio, the Sacrament of Chrism or Confirmation = *Crysvad*.

Dama, a doe = *gavr danys*, through the French *dain*.

Damnum, loss = *damwain*, hap.

Debeo, to owe = *dyleu*.

——, *debet*, it is owing = *devawd*, custom; *deddv*, law.

Debitus, due = *dyledus*.

Decanus, the Dean of a cathedral church = *dëon*.

Decido, to fall out, to happen = *digwyddo*.

Declaro, to clear up = *disgleirio*, to shine.

Decuma, the tenth or tithe = *degwm*.

Decuplum, the tenth = *cwbl*, entire.

Decus, grace, comeliness = *têg*, fair.

Defectus, a defect = *diffyg*.

Defendo, to defend = *diffyu*.

Deficio, to fail = *diffygio*.

Defluo, to flow forth = *dyltvo*, to drip.

——, to proceed = *deilliaw*.

Defodio, to bury — *diffodd*, to quench.

Deinde, thence = *oddi yna*.

Deitas, the Godhead = *y Duwdod*.

Deleo, to blot out = *dilen*.

Deletum, blotted out = *dylaiith*, death.

Deligo, to chuse = *dethol*.

Delineo, to mark out = *dilyn*, to follow.

Deliquium, a fainting fit = *llewyg*, *llwgwa*.

Delubrum, a shrine = *delw*, an image.

Demando, to require = *dymuno*.

Demeto, to cut down corn = *diweddu*, to finish.

Demo, to take away = *diddymmu*, to abolish.

Demouco, to summon = *dyvynnu*.

Dens, *deut-is*, a tooth = *dant*.

Densus, thick = *dwys*.

Denudo, to strip = *dynoethi*.

Denuo, again = *dyna*.

Dependeo, to hang down = *dibyn*, a precipice.

———, to hang on = *dibynnu*.

Deporto, to carry = *dyborthu*.

Depravatio, a spoiling = *divrawd*, a laying waste.

Depreteor, to under-rate = *dibris*, worthless.

Descendo, to descend = *disgyn*.

Describo, to describe = *dysgrivio*.

Descriptio, a description = *dysgriviad*.

Deserta, desert places = *diserth*.

Desicco, to dry up = *dysychu*.

Desperatus, hopeless = *disperod*, astray.

Destillo, to drop = *distyllio*.

Destinatio, purpose, destiny = *tesni*.

Destructio, a break up = *distrych tonn*, the foam of a wave.

Destruo, to destroy = *distrywio*.

Desubito, suddenly = *disyvyd*.

Detego, to uncover = *didoi*, to unroof.

DEUS, GOD = DUW: perhaps originally the same as the Sanskrit

Dyaws, the Zeus, *Dios* of the Greeks, meaning the clear
ethereal sky, the image of the unseen God.

Develo, to strip = *dihwylo*.

- Devotus*, devout = *dihewydus*.
Dexter, a war-horse = *eddestr*.
Dextera, the right hand = *dethau* or *deheu*.
Diabolus, the devil = *diavol*.
Diaconus, a deacon = *diacon*.
Dialectike, the art of logic = *dilechdid*.
Dictito, to say = *dywedyd*.
Dies, day = *dydd*; *diau*, as in *tridian*, three days.
Difflo, to blow out = *diffodd*.
Diluo, to dissolve = *hidlo*, to drop.
Diluvium, a deluge = *diluw*.
Dimico, to strive = *mic*, spite.
Dimidium, the half = *dimmai*, a halfpenny.
Diminuo, to lessen = *diwynio*, to chop up.
Diri, wicked men = *diriaid*.
Dirimo, to break up = *dirymmu*, to abrogate.
Diskerno, to exhibit = *disgyrnu dannedd*, to show the teeth, to gnash.
Discipulus, a disciple or learner = *dysgybl*.
Disco, to learn = *dysgu*.
Discus, *discul-us*, a dish = *dysgl*.
Dispello, to dispel = *disbwylllo*, to cure.
 —, to draw out = *dispeilaw cleddyv*, to draw the sword.
Dispensator, a steward = *distain*.
Dispertior, to distribute = *dosparthu*.
Disseco, to dissect = *disgywen*, manifest.
Dissipatus, dried up = *dispydd*: *dispaidd*, an eunuch.
Distringo, *districtus*, reduced to shivers = *dystrych tonn*, the spray
 of a wave.
Ditio, a lordship = *tud*, a region.
Divello, to pluck up, to clear = *diwyll*, to cultivate land.
Diverto, to divert, or in low Latin, 'to amuse' = *diyrru*.
Dives, rich = *tew*, fat, rich; e.g., *terra dives*, *tir tew*.
Divestio, to strip = *dïosg*.
Divinatio, divination, conjuring = *dewaint*, midnight, the witching
 time.

Divino, to divine = *dewinio*.

Divinus, a diviner or wizard = *dewin*.

——, a divine or theologian = *dewinydd*.

Divisio, a division = *dewis*, choice.

Divitiae, riches = *devaid*, sheep, the most primitive form of wealth.

Diu, ago = *hwy*, longer.

Diurnus, a day = *diwrnod*.

Do, to give = *dodi*.

Doctus, learned = *doeth*, wise.

Dolor, pain = *dolur*.

Domitor, The Subduer, GOD = *Dovydd*.

Domo, to tame = *dovi*.

Dona, gifts = *doniau*.

Donatus, a famous grammarian = *dwnad*, a grammar.

Donec, until = *hyd oni*.

Donum, a gift = *dawn*.

Drulla, a dray = *drôl*.

Dulce melos, sweet melody = *dwsmel*, a dulcimer.

Dumeta, thickets = *twyni*.

Duplex, twofold = *dyblyg*.

Duplus, double = *dwbl*.

Durus, hard = *dûr*, steel.

Dux, a leader, a duke = *dûg*, tywysog.

Ebibo, *ebibitum*, to drain = *yved*, to drink.

Ebrinus, drunken = *brwysg*.

Ecce, lo, behold = *accw*; Italian, *ecco*!

Ecclesia, the Church = *Eglwys*.

Edo, *esum*, to eat = *ysu*, to consume; Sanskrit, *ush*, to burn.

Effectus, an effect = *effaith*.

Effluvium, an overflow = *yn yfflwn*, in shivers.

Egenus, indigent = *anghenus*.

Egestas, want = *eisiau*.

Ejulo, to wail = *wylo*.

Electrum, amber = *elidr*.

Electus, chosen = *etholedig*.

Eleēmosyna, alms = *elusen*.

Eleēmosynarius, an almoner = *amucrydd*.

Elementum, an element = *elven*.

Elido, to dash = *erlid*, to harass.

Eligo, to chuse = *ethol*.

Elucco, to shine forth = *eglwg*, bright; *elwch*, joy.

Emendo, to amend = *emendaw*.

Emotio, emotion = *emod*.

Episcopus, a bishop = *esgob*.

Epistola, an epistle = *epistol*.

Epistomium, a spout = *ystiv*.

Eremita, a hermit or solitary = *ermid*, *meudwy*.

Esse, to be, being = *oes*, an age.

Eum, him = *ev*.

Evallo, to clear = *chwalu*, to disperse.

Evangelium, the Gospel = *Evengyl*.

Examen apum, a swarm of bees = *haid o wenyn*.

Excavo, to scoop = *ysgâu*.

Excelsus, high = *uchel*.

Excipio, to take up = *ysgipio*, to snatch.

Excipulus, a snare = *ysgwyl*, a prey.

Excommunico, to excommunicate = *ysgymuno*.

Excoriatus, peeled off, scoured = *ysgarth*, offscouring.

Excorio, to scour = *ysgwrio*.

Excuso, to excuse = *esgusodi*.

Excutio, to shake out = *ysgwyd* and *ysgydio*; also, *esgud*, nimble.

Exemplum, a sample = *siampl*.

Exiguus, few = *ychydig*.

———, scanty = *cisiwedig*, poor.

Existimatio, esteem = *edmyg*.

Exorior, to spring up, to be born = *esgor*, to give birth to.

Expello, to thrust out = *yspellu*.

Expendo, to deal out, to spin or shell pease = *yspeiniaw*.

- Expletus*, full, complete = *esplydd*.
Explico, to unfold = *ysplygu*.
Exploro, to spy out = *yspio*.
Expono, to expound = *esponio*.
Expositus, set forth, assured = *ysbys*, certified.
Exscalpo, *scalpere*, to scrape = *ysgravellu*.
Exsculpo, to carve, to seize = *ysgwyl*.
Execare, to cut out = *ysgar*, to separate, to divorce.
Exseco, to cut out = *ysigo*, to bruise.
Exsilio, to issue forth = *esill*, offspring.
Exspecto, to look out = *yspeithiaw*.
Exspuere, to spew out = *ysbwrial*, sweepings, rubbish.
Exsul, an exile = *swil*, distrustful, shy.
Extendo, to stretch forth = *estyn*.
Extentus, stretched out = *ystwyth*.
Exterreo, to frighten = *ystwrdio*, to rate or scold.
Extimus, outermost = *eithav*.
Extorris, an outsider = *eithyr*, a foreigner.
Extra, besides = *eithr*, but.
Extractum, drawn out = *ystre*, a course.
Extraneus, a stranger = *estrawn*.
Extumeo, to swell up = *ystyvnig*, obstinate.
Extundo, to hammer out = *ystuno*, to vex.
- Faba*, a bean = *ffa*.
Faber, a joiner = *saer*.
Factum, a fact = *ffaith*.
 ———, a thing done = *gwaith*, work.
Facula, a torch = *ffagyl*, a blaze.
Fagus, a beech-tree = *ffawydd*.
Falco, a hawk = *gwalch*.
Fallax, deceptive = *gwallawg*.
Fallo, to deceive = *gwall*, fault.
 ———, to fail = *ffaelu*.
Falsus, false = *ffals*.

Famulus (in Oscan, *famel*), a servant = *moel*; in Irish, *maol*, a shaven person, as slaves were wont to be.

Fari, to speak = *llevaru*.

Faskella, a bundle = *ffasgell*.

Faskia, a swaddling band = *gwasgu*, to squeeze.

Faskis, a bundle of rods = *baich*, a burthen.

Fateor, to own = *addev*.

Fatum, fate = *ffawd*.

Faveo, *favet*, favours = *ffawd*.

Favilla, ashes = *ulw*.

Favor, favour = *ffavr*.

Februus, February = *Chwevrer*.

Felo, a felon = *ffel*, crafty.

Femina, a female = *benyw*.

Fenestra, a window = *ffenestr*.

Fermentum, barm or yeast = *burym*.

Ferox, fierce = *ffêr*, strong.

Ferrum, iron = *fferr*, intense cold; *haearn*: in Spanish, *hierro*.

Ferveo, to boil = *berwi*.

Fervidus, hot = *brêd*.

Festino, to hasten = *ffestiniô*; *ffest*, fast.

Festum, a feast = *gwêst*.

Fetus, pregnant = *ffaeth*, ripe.

Ficus, a fig = *ffigys*.

Fides, faith = *fydd*.

Figo, to prick = *pigo*.

Finis, end = *min*, *pen*.

Firmamentum, the sky = *ffurvaven*.

Firmus, steady = *ffyrv*.

Fistula, a conduit = *pistyll*.

Flaccidus, flabby = *llacc*.

Flagellum, a whip = *fflangell*.

Flagro, to burn, to glow as fresh vegetation does = *blaguro*, to blossom, to burgeon.

Flamma, a flame = *fflamm*.

Flasco, a flask or flagon = *fflasg*.

Flavus, pale yellow = *ffawliw*.

Flecto, to bend = *plethu*, to weave.

Floccus, a lock of wool = *ffluwch*, a full head of hair.

Fluenta, streams = *lliant*, fluent.

Fluidus, flowing = *ffrôd*, a stream; also, *hidl*, distilling.

Fluo fluere, to flow = *llivo*; *lliveir-iant*, a stream.

—, = *ffreuo*, to gush out.

Fluvius, a stream = *lliv*.

Focus, a hearth = *ffoc*, a forge.

Foedus, foul = *ffaidd*.

Foenum, hay = *gwaun*, a meadow.

Foetus, offspring = *ffaeth*, ripe.

Folium, a leaf = *gwnll*, foliage.

Follis, bellows = *ffull*, haste.

Fons, fontana, a fountain = *ffymawn*; in Breton, *fontein*.

Foris, abroad = *ffwrdd* and *fforest*.

Forma, a fashion = *ffurv*.

Formica, a pismire = *morgrug*.

Forum, a market = *ffair*.

Fossa, a ditch = *ffôs*.

Fossatum, a military entrenchment = *ffossawd*.

Fovea, a den = *ffau*.

Fragilis virga, a light rod = *ffrewyll*, a switch.

Frango, to break = *ffrôch*, a violent outlet.

Frater, a brother = *brawd*.

Fraus, fraud-is, fraud = *ffrawd*, harm.

Fregi, I have broken = *brêg*, a breach.

Fremo, to chafe = *ffrommi*.

Fretum, a firth or narrow sea = *ffrôd*.

Frigeo, to grow chilly = *barugaw* (pronounced *brigo*), a word expressing the fall of the rime or hoarfrost.

—, to starve = *trigo*.

Frigo, to fry = *ffrïo*.

Frio, to crumble = *briwo*.

Frivulus, a weakling = *ffril*.

Froenum, a bridle = *ffrwyn*; and *ffroen*, nostril.

Fructus, fruit = *ffrwyth*.

Frustro, to hinder = *rhwystro*.

Frustum, a fragment = *ffrwst*, haste.

Frutex, a sprout = *ffrwst*, soon.

Fucus, a disguise = *ffug*.

Fugio, to escape = *ffoi*.

Fulgeo, to shine = *gwoleuo*, to lighten.

Fuligo, soot = *huddigyl*.

Fumarius, a chimney = *fumer*.

Furca, a fork = *fforch*.

Furia, a fury = *ffwyr*, a vehement onset.

Furnus, an oven = *ffwrn*.

Fustis, a cudgel = *ffust*.

Galea, a helmet = *keiliog*, a cock; i.e., *galeatus avis*, a crested bird.

Gallus, a cock = *keiliog*.

Gaudium, joy = *hoyw*, gay.

Gemelli, twins = *gevelliaid*.

Gemma, a jewel = *gem*.

Genae, cheeks = *genau*, lips.

Genita, a daughter = *geneth*, a girl.

Genor, to be born = *geni*.

Gentilis, one of a clan = *kenhedyl*, a clan or race.

Gentilitas, *gentilitatis*, a clan = *kenhedlaeth*.

Gestio, to play = *castiau*, tricks, games.

Gilvus, pale red = *gwelw*.

Glaber, bald = *clav*, corrupt, sick.

Gladius, a sword = *cleddyv*.

Glarea, gravel = *graeau*.

Globus, a ball = *globyn*, a mass.

Glomus, a ball = *clawp*, a mass.

Gluten, glue = *glud*.

Glutino, to glue = *glynnu*, to adhere.

Glutto, a glutton = *glwth*.

Gradior, to walk = *kerdded*.

Gradus, a step = *grâdd*.

Grammatica, grammar = *gramadeg*.

Grandis, big = *crawn*, heap.

Granum, grain = *grawn*.

Gratia plenus, gracious = *rhadllawn*.

Gratia, grace = *rhâd*.

Gressus, steps = *grisiau*.

Grillus, a grasshopper = *grill*, a chirping noise.

Grex, a herd = *gre*.

Grunno, to grunt = *gryngian*.

Grus, a crane = *crehyr*.

Gula, the throat = *y gylla*.

Gurges, a spendthrift = *gwrgi*, a ravenous dog.

Gustus, taste = *gwst*, moist.

Guttur, the throat = *gwddwv*.

Habena, the reins of a bridle = *avwynau*.

Habilis, able = *abl*.

Habitatio, a dwelling, home = *haddev*.

Hac nocte, to-night = *henoeth*, *heno*.

Haedus, a kid = *hŷdd*.

Haeres, an heir = *aer*.

Hedera, ivy = *eiddiorwg*.

Helveolus, pale red = *gwelw*, pale.

Hic, he; *haec*, she, *hi*; *hanc*, her, *honn*; *hi*, they, *hwy*; *hunc*, him, *hwn*; *hi autem*, they too, *hwythau*.

Hircus, a goat = *iwrch*, a roe-buck.

Hirrire, to neigh (*Festus*) = *gweryru*.

Hirsutus, prickly, harsh = *arswydus*, repulsive.

Hirtus, rough = *hiurt*, stupid.

Hispidus, rugged = *hispydd*, barren.

Historia, a story = *ystori*; also, *ystyr*, meaning.

Hiulcus, gaping = *bwlech*, a gap.

Hodie, to-day = *heddyw*.

Honestus, honest = *gonest*.

Honoratus, honoured = *anrhydedd*, honour.

Hora, an hour = *awr*.

Hordeum, barley = *haidd*.

Horridus, horrible = *hyll*.

Hortus, a garden = *gardd*.

Hospes, a guest = *osp*.

Hospitium, an hospice or inn = *yspytty*.

Humilis, humble = *huwyll*.

Humilitas, *humilitat-is*, humility = *uwylltawd*.

Humus, moist ground; *humidus*, moist = *wv*, flowing.

Hyades, the wet stars = *hwyaid*, ducks.

Hymnus, a hymn = *emyn*.

Ibex, the steinbock of the Alps = *y bŵch*, the goat *par excellence*.

Ictus, a blow = *ich*, that which penetrates, sharp.

Idoneus, a rich man = *eidion*, oxen; hence, the owner of them.

Ignis (Sanskrit, *agni*), fire = *egino*, to spring up as vegetables by heat.

Illi, they; *illi duo*, they two = *ill dau*.

Immitis, savage = *anwad*.

Immortalis, undying = *anwarwawl*.

Imperator, a military commander or Emperor = *Ymherawdwr*. *Impero*, to order = *peri*.

Impeto, to assail = *ymbwyo*.

Imploro, to beseech = *ymbil*.

Import-aticium frumentum, imported corn = *ymborth*, nourishment.

Imprudens, unwise = *ammhrudd*.

In, the preposition 'in' = *yn*.

Incendo, to kindle = *ennyn*.

Incommodus, unfit = *anghymmhws*.

Incomparabilis, incomparable = *anghymmharawl*.

Inconditus, ill-framed = *anghynnwys*.

Incongruus, unsuitable = *anghyngres*.

Incurro, to set on = *ymgyrchu*.

Incus, an anvil = *eingion*.

Incutio, to engage = *ymgydio*.

Inde, thence = *yna*.

Induviae, clothes = *amdo*, a shroud.

Ineptus, silly = *anaddas*.

Inferna, the lower region or hell = *ufferu*.

Infidus, faithless = *anffydd*.

Infinitus, not ended = *anniben*, endless, slow.

Informis, shapeless = *anffurv*.

Ingenium, a man's nature = *anian*.

Inimici, enemies = *envys*.

Initium, beginning = preserved in *Dy' Mawrth Fyud*, Shrove Tuesday, *Initium Quadragesimae*, the beginning of Lent.

In querelâ, in a quarrel = *ymgeccru*, to wrangle.

Inquisitio, an inquiry = *ymgaïs*.

In-quit, he saith = *yn gweyd*.

Inruptio, an invasion = *aurhaith*, spoils.

Insono, to echo = *amseiniaw*.

Instabilis, unsteady = *anystywallt*.

Instrumentum, instrument = *ysturmant*, a Jew's harp.

Insula, an island = *ynys*.

Intendo, to wrestle = *ymdynnu*.

In terrâ-mentum, burial = *terment*.

Intus, within = *yn tŷ*, in the house, at home.

Inungo, to anoint = *eunneio*.

Invidus, envious = *ynwyd*, foolish.

Irâ plenus, ireful = *irllawn*.

Iratus, angry = *eiriad*, dreadful.

Ita, yes = *ïe*.

Item, besides = *hevyd*.

Iter, *itin-eris*, a journey = *hynt*.

Jugulum, the throat = *gwegil*, the nape of the neck.

Jugum, a yoke = *iau*.

Jusculum, broth = *isgell*.

Juvenus, young = *ieuanc*.

Juventus, youth = *ewaint*.

Labasco, to decay = *llësg*, feeble.

Labor, labour = *llavur*.

Lābor, to slip = *llithro*.

Laboriosus, laborious = *llavurus*.

Labrusca, a wild vine = *brwysg*, drunken.

Lac, *lact-is*, milk = *llaeth*.

Lacus, a lake = *llwch*.

Laedo, to hurt = *lludd*, to slay.

Laesio, a hurt = *gloes*, anguish.

Laesus, hurt = *clais*, a mark of a blow.

Laeviso, to smooth = *llyvnhau*.

Laevis, smooth = *llwvn*.

Laeuus, oblique = *lleddv*.

Laicus, a layman = *gwr llëyg*.

Lambo, to lick = *llyvu*.

Lamina, the blade of a sword = *llavn*.

Lana, wool; *lanugo*, downy hair = *gwlan*.

Langueo, to relax = *gollwng*.

Languesco, to languish = *llesghau*.

Languidus, weary = *lluddedig*.

Lanista, a fencing master = *llain*, a sword.

Lapido, to stone = *llabvldio*.

Lapis, a stone = *clap*, a round mass.

Latebra, a covert = *lletty*, a place of refuge.

Latex, juice, liquor = *llaith*, moist.

Latrones, robbers = *lladron*.

Latus, wide = *llydan*.

Laurus, a bay-tree = *llawr-wyddn*.

Laus, *laud-is*, praise = *llawdd* and *clôd*.

Laxo, to loose or discharge = *lloesi*.

Laxus, loose = *llaes*.

Lectica, a litter = *lleithig*, a footstool.

Lector, a reader = *lleawdr*.

Lectus, a bed = *lletty*, a shelter.

Legio, a legion = *lleng*.

Lego, to read = *lleain*.

Leo, a lion = *llew*.

Lepra, leprosy = *clavr*.

Lethum, death = *llaith*.

Levament-um, a rising = *levain*, leaven.

Lēvis, smooth = *llyvn*.

Lex, a law = *lléch*, a stone. The Law given to Moses was written on tables of stone.

Liber, a book = *llyvr*.

Liber (aditus), a free passage = *llwybr*, a path.

Lignum, timber = *llwyn*, a grove.

Lilium, a lily = *lili*.

Lima, a saw = *lliv*; also, *limatus*, sharpened = *llymm*, sharp.

Limpidus, clear = *llimp*.

Linea, a line = *llinell*.

Linum, flax = *llin*.

Liquesco, to melt = *llesgáu*, to be relaxed.

Lis, lit-is, contention = *llid*, anger.

Littera, a letter = *llythyr*.

Lividus, ashy pale = *llwyd*.

Lixivium, lye-ashes = *lleisw*.

Locellus and *loculus*, a safe-box = *llogell*.

Loco, to hire = *llög*, wages.

Locus, a place = *lle*.

Locusta, a locust = *llegest*.

Locutio, a speech = *llochwydd*, a prayer.

Longa, a long boat or ship = *llong*.

Lorica, a coat of mail = *llurig*.

Lubricus, slippery = *llwvr*, faint-hearted.

Luceo, to lighten = *llewychu*.

Lucerna, a lantern = *llugorn* and *llusern*.

Lucidus, bright = *lluched*, lightning. *Lucet*, it shines.

Lu-crum, gain = *elw*.

Luctor, *luctaris*, to withstand = *luddias*.

Lumbricus, an earth-worm = *llyngyren*, a worm.

Lumbus, the loin = *y llwyn*; also, *llwmm*, bare.

Lumen, light = *llewyn*.

Luna, the moon = *llŷn*, in *Dy' Llun*, Monday.

Lurco, a glutton = *llyngcu*, to swallow.

Luridus, sombre = *llŷr*.

Luscus, a man that is dim-sighted, as affected by glaring heat =
llosc, burning; in Armoric, *heat*.

Luscinia, a nightingale, a bird that is heard in warm weather =
perhaps from *luscus* and *llosc*.

Lutum, mud = *llaid*; *lludw*, ashes.

Lux, light = *llŷch*, *llŷg*, and *llewyh*.

Maceria, a rough wall = *magwyr*, a partition.

Machina, a machine = *megin*, a pair of bellows.

Macto, to slay = *maeddu*, to injure.

Mactus, nourished = *maeth*.

Macula, a spot = *magl*.

Madeo, to be drunk = *mwydaw*, to moisten.

Madidus, moist = *maidd*, whey.

Maenia, walls or fortifications = *maen*, a stone, pl. *meini*.

Magis, more = *mwy*.

Magister, a master = *meistr*.

Magnitudo, size = *maint*.

Magnus, great = *mŷg*, majestic.

Major, greater = *mawr*, great.

Maledictio, a curse = *melldith*.

Malitia, malice = *malais*.

Malus, evil = *mall*; *y Vall*, the Evil One.

Mamma, the mother's breast = *mam*, mother.

Mando, to eat = *mant*, mouth.

——, to order = *mynnu*.

Maneo, to abide = *man*, a place, abode.

Manganellum, a war engine = *mangnel*.

Manica, a glove = *maneg.*

Mantile, a mantle = *mantell*.

Mantisa, a profit = *mantais*.

Manubrium, a handle = *menybr*.

Manus, a hand = *mîn*.

Mare, the sea = *môr*; Sanskrit, *mirah*; German, *meer*.

Margarita, a pearl = *mererid*.

Margo, a brink = *bargod*, eaves.

Marinus, a seaman = *morinwr*.

Marra, a ram = *maharen*.

Martellus, a hammer = *morthwyl*.

Martyr, a martyr = *merthyr*.

Masticatus (*cibus*), chewed meat = *mestig*.

Materia, matter = *madredd.*

Maturatus, ripe = *addved*.

Medicina, medicine = *meddyginiaeth*.

Medicus, a physician = *meddyg*.

Medulla, the marrow = *meddal*, soft; in a derived sense, *meddwl*, mind, thought.

Mel, honey = *mél*.

Melius, better = *gwell*.

Melleus, honeyed = *melus*, sweet.

Membrana, parchment = *memrwn*.

Membranula, a shred = *mymryn*.

Memor, mindful = *myvyr*, studious.

Mens, *ment-is*, mind = *ymmennydd*, the brain.
= *mynnu* (*mentem habeo*), to will.

Mensura, a measure = *mesur*.

Meo, meantes, to go = myned.

Mercatus, traffic, a market = *marchnad*.

Merula, a blackbird = *mwoyalch*.

Metallum, metal = *mettl.*

Metō, to reap = *medi*; *meddu*, to measure.

Metrum, a measure or metre = *medr*, to skill.

Metuo, to fear = *methu*, to fail.

Meus, mine, my = *mau*.

Micans, glittering = *mychedyn*, the sun.

Migratio, a wandering = *crwydrad*.

Mihi, to me = *i mi*.

Miles, a soldier = *milwr*.

Mille, a thousand = *mil*.

Milliarium, a milestone = *milltir*, a mile.

Milvus, a cormorant = *mulvran*.

Minister, a servant = *menestyr*.

Minutum (*tempus*), a minute = *munud*.

Minutus, fine, thin = *manwaidd*; *main*.

Miraculum, a miracle = *mirach*.

Miranda, admirable = *mirain*.

Mirror, to gaze on = *mîr*, comely.

Mitia, dainties = *moethau*.

Mitis, mild = *mwyth*, *mwydig*, *moethus*; *esmwyth*, smooth.

Mitto, to let go = *peidio*; also, to remit = *maddeu*.

Modestus, modest = *moddus*.

Modius, a measure = *mwys*.

Modulus, a hay-cock = *mwawl*.

Mola, *molendina*, a mill = *melin*.

Molaris, a cheek-tooth = *malurio*, to grind.

Moles, a mass = *mwł*.

Molestia, trouble = *molest*.

Molior, *molitus*, to attempt = *ymavlyd*, to lay hold of.

Mollis, soft, relaxed = *mwyll*; also, *miwail*, smooth.

Mollities, softness = *malldod*.

Molo, to grind = *malu*.

Monachus, a monk = *mynach*.

Moneta, money = *mwuar*.

Monile, a necklace = *mwngyl*, the throat.

Mons, *montis*, a mountain = *mynydd* and *mwnt*.

Monumentum, a monument = *mywent*, a cemetery.

Morior, to die = *marw*.

Morosa, a nice, dainty lady = *mursen* (in a bad sense).

Mortalis, mortal = *marwol*.

Morum, a blackberry = *mwyar*.

Morus, a mulberry tree = *morwydd*.

Mos, a manner or habit = *moes*; also, *maws*, moral.

Motus, motion = *mwth*, speedy.

Moveo, to stir = *chwyvio*, to wave.

Mox, soon, presently = *môch*, quick.

Mucro, a sword = *mygr*, bright.

Mucus, the filth of the nose = *mygn*, mire.

Multum, much = *maith*.

Mulus, a mule = *mul*.

Muneratio, a bestowal = *munerawd*.

Munificus, liberal = *mwynwawr*.

Munus, a gift = *mwynhâu*, to enjoy; also, *kym-mwynas*, an obligation.

Murus, a wall = *mur*.

Musa, the Muse, wit = *mwys*.

Muscus, moss = *mwswg*.

Mussito, to murmur = *mwstr*, a muster.

Muto, to remove = *mudo*.

Mutus, dumb = *mud*.

Naevus, a blemish = *niweid*, an injury.

Napus, a turnip = *maip*, turnips.

Natalis, *natalic-ius* (*Christi*), 'the Birthday' or Christmas day = *Natalic* or *Nadolig Crist*.

Natrix, a water-snake = *neidr*, pl. *nadroedd*.

Natura, nature = *natur*.

Nauci, a nut = *cnau*, nuts.

Navo, *navare*, to work strenuously = *gwnâv*, I will do it, from *gwneuthur*, to do.

Ne, not = *ni*.

Nec, nor = *nac*.

Neco, to kill = *nychu*.

Negatiō, a denial = *naccād*.

Nego, to deny = *naccáu*.

Negotium, business = *neges*, through the French *negoce*.

Nemo, not one = *neb un*.

Nepotes, nephews = *neiōd*.

Neptis, a niece = *nith*.

Nervi, nerves, strength = *nerth*.

Neuter, neither = *neodr*.

Neutralis, neutral = *nidrol*.

Nidus, a nest = *nŷth*.

Nimis, too much, excessive = *nwyvus*, wanton.

Nives, snows = *nŷv*.

No, to swim; *navigo*, to sail = *novio*, to swim.

Noceo, *nocitum*, to hurt = *niwaïd*.

Nocte hesternā, last night = *neithiwr*.

Nomen, a name = *enw*.

Nona, the ninth hour or noon = *nawn*.

Nonna, a nun, a term borrowed from Egypt, where it signified
'an aged woman' = *nain*, a grandmother.

Nos, we = *ni*: *nos autem*, but we = *ninnan*.

Nota, a mark = *nōd*; and *nawd*, a character.

Noto, to mark = *nodi*.

Notus, known = *hynod*; also, *gnawd*, customary.

Novem, nine = *naw*.

Novitas, novelty = *newid*, a change.

Novitius, new = *newydd*.

Nox, night = *nôs*; in Sanskrit, *nīśa*.

Nubes, clouds = *nŷv*, *nêv*; Sanskrit, *nabhah*, the sky.

Nucleus, a kernel = *cnywyll*, *cnywyllen*.

Nudus, naked = *noeth*.

Numen, the DIVINITY = *Náv*.

Numerus, a number = *niver*.

Nupera hora, recently = *neithiwr*, yesterday.

Nuptiae, *nuptiarum*, a wedding = *neithiawr*.

Nutrimētum, nurture; *nutrio*, to nourish = *meithrin*.

Nutus, assent = *nawdd*, protection.

Nux, a nut = *cneuen*.

Obedio, to obey = *wuddhau*.

Obitus, decease = *obediw*, a heriot due to the feudal lord on the tenant's demise.

Obstinatus, stubborn = *ystyvnig*.

Occasio, an occasion = *achlysur*.

Occidens, the setting sun, the west = *ochideint*. (*Nennius*.)

Occino, to sing as ill-omened birds do = *ochain*, a sigh.

Oclhudo, to shut up = *achludd*, to hide; whence *machlud haul*, sunset.

Occo, to harrow = *ogi*.

Occulo, to hide = *gochel*, to avoid.

Occupo, to take up = *achub*.

Octava nox, the eighth night = *wythnos*, a week.

Octo, eight = *wyth*.

Oculus, an eye = *golwg*, sight; but the plural *golygon*, eyes.

Offerenda (in French, *Offrande*), the Mass or Eucharistic Oblation = *Offeren*.

Offerens, a priest or he that offers sacrifice = *offeiriad*.

Oleum, oil = *olew*.

Oliva, an olive tree = *olew-wydd*.

Olor, a swan = *alarck*.

Omitto, to pass by = *gommedd*, to refuse.

Omni die, every day = *beunydd*.

Opera, a work = *gwobr*, work's pay.

Opus, *oper-is*, a work = *gober*.

Ora, a border = *goror*.

Oratio, a speech = *araeth*.

Orbis, the world, an orbit or circumscription = *bro*, a district.

Ordo, an order, the sacred ministry = *urdd*.

Oriens, the sunrise, the east = *dwyrain*.

Origo, a source = *argre*.

Orior, to rise = *dwyre*, *arwyre*, and *orwyrain*.

Ornus, an ash-tree = *onnen*.

Ovis, a sheep = *davad*.

Ovum, an egg = *wy*; *ova*, eggs = *wyau*.

Pagns, a village = *peu*, a dwelling; hence *Pywys* or *Powis*-land in Wales.

Pala, a spade = *pâl*.

Palatium, a palace = *palas*, through the French *palais*.

Palatus, the palate = *blâs*, the taste.

Palleo, to turn pale = *pallu*, to faint.

Pallium, a mantle = *pall*.

Palma, a hand = *palv*; also, *pawen*, a paw.

——, a palm-tree = *balahwyv*.

Palpo, to grope = *palvalu*.

Palus, a pool = *pwll*; also, *pawl*, a pole.

Pando, to open = *pant*, a hollow.

Paneterium (Low Latin), a bread-store = *pantri*.

Panis, bread = *pain*, fine flour.

Pannus, cloth = *paun*. *Pannwr*, a fuller; *pandy*, a fulling-mill.

Papa, the Pope = *Pab*.

Papatus, the Papacy = *Pabaeth*.

Papaver, a poppy = *pabi*.

Papilio, a tent = *pabell*.

Papyrus, a rush = *pabwyr*; also, *papur*, paper.

Par, a match = *pâr*.

Parabola, a parable = *parabl*.

Paradisus, a Paradise = *Paradwys*.

Paralysis, palsy = *parlys*.

Paratus, ready = *parawd*.

Paries, *pariet-is*, a partition-wall = *pared*.

Parma, a shield = *parvais*.

Pars, *part-is*, a part = *parth*.

Paro, to order = *peri*.

Parochus, a parish priest = *periglor*.

Puscha, Easter = *Pusg*.

Pasco, to feed = *pes^{gr}*.

Pascor, to graze = *pori*.

Patella, a pan = *padell*.

Pateo, *patens*, bare ground, the open = *paith*, desert, unoccupied space.

Paternoster, the Lord's prayer, 'Our Father,' &c. = *y Pader*, the Pater, &c.; *Paderau*, beads, or the recital of several Paternosters.

Paucitas, smallness = *bychodedd*.

Paucus, little = *bach*.

Pavimentum, a pavement = *palmant*.

Pavio, to beat against = *paffio*, *pwyo*.

Pavo, *pavon-is*, a peacock = *paun*.

Pavor, fear = *braw*.

Peccatum, sin = *pechawd*.

Pecco, to sin = *pechu*.

Pecten, a comb = *peithyn*, a weaver's stay.

Pedalis, a foot's measure = *pedawl*, a horse's shoe.

Pedestris, a foot passenger = *peddestyr*.

Pedites, infantry = *feddyd*.

Pello, to drive afar = *pell*, far.

Penates, household gods = *pennaethiaid*, presidents.

Penitus, utterly = *pen iddo*, an end to it.

Penna, a pen = *pin*.

Penso, to weigh = *pwysu*.

Peractus, perfect = *peraidd*, ripe.

Percutio, to strike = *ergydio*.

Perdix, a partridge = *petris*.

Peregrinus, a pilgrim = *pererin*.

Perfectus, perfect = *perffaith*.

Periculum, peril = *perygl*.

Per-media, through = *pervedd*, the entrails, the interior.

Persona, a person, the parson of a parish = *person*.

Pertinentes, belongings = *perthynasan*, relations.

Pertineo, to belong to = *perthyn*.

Pes, *ped-is*, a foot = *pedd*.

Phiala, a vial = *phïo'*: *paeol*, a holy water stoup.

Pica, a magpye = *pi*, *pïogen*.

Picea, the pitch-tree = *pÿg*, pitch.

Pila, a ball = *pël*.

Pilus, hair = *blew*; in French, *poil*.

Pinus, a pine-tree = *pin-wydd*.

Piper, pepper = *pupur*.

Piscatio, fishing = *pyscotta*, to fish.

Piscator, a fisherman = *pysgodwr*.

Piscis, a fish = *pÿsg*.

Pisum, pease = *pÿs*.

Pix, pitch = *pÿg*.

Placitum, a law-suit = *plaid*; in French, *plaids*. Also, *plegyd*.

Plaga, a pestilence = *plâ*.

Planta, a plant = *plannigyn*.

Plantae, plants, young trees = *plant*, children.

Planto, to plant = *plannu*.

Planum, a level or clearing = *llan*.

Platanus, a plane-tree = *llydan*, spreading. ('*Platanus patulis diffusa ramis*'—*Virgil*.)

Plando, to applaud = *bloeddio*, to shout.

Plastrum, a waggon = *llestr*, a vessel.

Plausus, applause = *bloddest*.

Plebs, the people or commons = *plwyv*, a parish.

Plecto, to plait = *plethu*.

Plenus, full = *llawn*; *llanw*, a tide; *llenwi*, to fill.

Plerumque, for the most part = *llwyr*.

Plico, to fold = *plygu*.

Plumae, feathers = *pluv*, *plu*.

Plumbum, lead = *plwm*.

Plures, more = *llawer*, many.

Pluvia, rain = *gwelaw*.

Poenâ, a penalty = *poen*, pain.

Pœnitentia, penance = *penyd*.

Pœniteo, to do penance = *penydio*.

Pollen, fine flour = *peilliad*.

Pondo, a pound weight = *pwmm*, *punt*.

——, *ponder-is* (genitive case) = *pymyr*, a pack.

Pondus, a weight = *pwys*, through the French *pois*.

Pons, *pont-is*, a bridge = *pont*.

Popina, a cook shop = *pobi*, to bake.

Populus, the people = *pobl*; *pawb oll*, all entirely.

——, a poplar tree = *poplys*.

Porcellus, a pig = *porchell*.

Porta, a gate = *porth*.

Porto, to convey = *porthi*, to feed.

Portus, a haven = *porthladd*.

Postis, a lintel = *pôst*. Perhaps from *positus* (*lapis*), a stone or other thing set up to indicate distance.

Pot-est, *potis est*, he can, he possesses = *phiau*.

Practicus, practical = *praiith*.

Praeda, a flock of sheep, plunder = *praidd*.

Praedator, a robber = *preiddwr*.

Praedicatio, a preachment = *pregeth*.

Praedico, to preach = *pregethu*.

Praesens, present = *presennol*.

Praesepe, a manger = *preseb*.

Praesidium, a defence = *pryseddva* and *preswylva*, a camp.

Praesto, speedily = *prest*.

Prandium, a luncheon = *prain*.

Pravus, wicked = *brau*, brittle, worthless.

P-rec-atio, an imprecation = *rhêg*.

Prehendo, to take = *prynnu*, to buy.

Premo, to press, to squeeze = *briwo*, to hurt.

Pressura, a pressure = *prysur*, hasty.

Pretium, a price = *prid-werth*; that is, *pret-ii vert-us*, worth the price. When *pretium* came to be pronounced and written *precium*, the Welsh got the word *pris* through the French *prix*.

Prima hora, the hour of Prime = *awr brîw*.

Primatus, superiority = *bri*, dignity, precedence.

Primula (*veris*), the primrose = *briallu*.

Primus, chief = *prîv*.

Privatus, private or peculiar = *priawd*.

Probatio, a proof = *proviad*.

Probo, to prove = *provi*.

Procella, a storm = *brochell*.

Procul, afar = *pell*.

Prodo, to betray = *bradu*.

Professio, profession = *proffes*.

Profundum, the deep = *pryffwnt*, the centre.

Prohibitum (in the Oscan, *Pruhîpid*), a forbidden thing = *rhybudd*,
a warning.

Prologus, a prologue = *prôl*.

Propheta, a prophet = *prophwyd*.

Proprius, proper = *propr*, neat.

Provincia, a province = *prew*.

Prudens, sage = *prudd*.

Prudentia, prudence = *prÿd*, reflection, thought.

Psalterium, a psalter = *sallwyr*.

Puber, lusty, young = *pybyr*.

Pulcher, beautiful = *pevyr*.

Pulchritudo, beauty = *prÿd*.

Pulli cantus, the cock-crowing = *Pylgain* or *Plygain*, the early Mass
on Christmas day.

Pullus equinus, a mare's foal = *ebol*.

Pulmentarium, gruel = *llymru*.

Pulver, dust = *pylor*.

Pulvinar, a feather cushion; from the Welsh *pluv*, feathers.

Punctum, a point = *pwyth*, a stitch.

Pungo, *impingo*, to pierce or peck = *pigo*.

Puniceus, purple, bright deep red = *ffuon cochav*.

Punio, to punish = *poeni*, to hurt.

Purgo, to cleanse = *puro*.

Purus, pure = *pûr*.

Puteus, a well = *pydew*.

Putreo, to rot = *pydru*.

Putris, naughty = *budr*, unclean. *Putres oculi* (*Horace*), golygon *budr*.

Pyrus, a pear-tree = *peren*; from *pér*, sweet.

Qua, which way = *pa*.

Qua cunque, which way soever = *pa bynnag*.

Quadragesima, Lent = *Garawys*.

Quadrangulus, four cornered = *pedrogl*.

Quadratus, square = *ysgwâr*.

Quadrilateralis, four square = *betruâl*.

Quaeso, to seek, to get = *ceisio*.

Quaestor, a receiver of tribute = *keisiad*.

Quaestus, cost = *côst*: *ve gÿst*, it will cost.

Qualis, such as = *mâl*; *pa val*?

Qualitas, a sort = *gwehelyth*, a stock.

Qualus, a hamper = *cawell*.

Quam, how? = *pa ham*, why?

Quamdiudum, how long? = *pa hÿd*?

Quando, when = *pau*.

Quantitas, bigness = *maint*.

Quantus, how many? = *pa vaint*?

Quasi, in a manner = *pa sut*.

Quatuor (in Aeolic Greek, *petores*; in the Oscan, *petora*), four = *pedwar*.

Quem ad-modum, how? = *pa vôdd*?

Querela, a complaint, a quarrel = *cweryl*.

Quernus, oaken = *pren*, a tree.

Querulus, complaining = *goriawl*.

Qui, who = *pwyl*?

Quicumque, whosoever = *pwyl bynnag*.

Quid, what? = *beth*?

Quidquid, whatever; in the Oscan, *pitpit* (*Festus*) = *pa beth*?

Quies, quiet-is, rest = *hêdd*; *echwydd*, the calm of evening.

Quiesco, to sleep = *kyscu*.

Quinque, five = *pump*.

Quisquilie, sweepings = *gwehilion*, *gweddill*.

Quo, by how much = *po*.

Quondam, formerly = *kynt*.

Quot, how many? = *pet* (*Taliesin*).

Rabies, madness = *rhaib*.

Radius, a ray = *rhaidd*, a spear.

Radix, a root = *gwraidd*.

Rado, to scrape = *rhathu*.

Rapax, greedy = *rheibus*.

Rapio, to snatch = *crap* (*olwg*), a moment's glance.

Raptim, in a hurry = *rhawth*.

Rastellum, a rake = *rhadel*.

Rastrum, a rake = *rhaw*, a spade.

Ratio, *ration-is*, a reason = *rheswm*.

Ratus, resolved, determined = *rhaid*.

Raucus, hoarse = *crŷg*.

Rebellio, rebellion = *rhyvel*, war.

Rector, a ruler = *rheiddwar*.

Rectum, right = *rhaith*.

Redditus, set free = *rhydd*, free.

Reddo, to render = *rhoddi*, to bestow.

Redimo, to redeem = *rhwymo*, to bind.

Reditus, a return, rent = *rhent*.

Regalis, royal = *rhial*.

Regina, a queen = *rhiaîn*, *rhwyvanes*.

Registrum, a register = *rhestr*.

Regula, a rule = *rhŷol*.

Regulator, a manager = *rhaglaw*.

Reliquium, the remainder = *rhelyw*.

Remedium, a remedy = *rhwymedi*.

Remigo, to row = *rhwyvo*.

Remus, an oar = *rhwyv*.

Ren, the reins = *arenau*.

Rete, a net = *rhwyd*.

Revereor, *reverit-us*, to regard with awe = *rhyverthwy*, a portentous outbreak.

Revideo, to look back at or regard a thing = *rhyveddu*, to admire.

Rex, a king = *rhwyv*.

Rheda, a chariot = *rhedeg*, to run.

Rigeo, to stiffen = *rhewi*, to freeze.

Ringo, to grin = *rhingcian*.

Ritus, a method = *rhith*.

Rivus, a bank = *rhiv*, an acclivity.

Rixa, strife = *ymryson*.

Rixator, a striver = *rhyswr*, a warrior.

Rosa, a rose = *rhosyn*.

Rostrum, a snout = *turs* (by transposition).

Rota, a wheel = *rhôd*.

Rotari, to take a turn = *rhodiaw*, to walk about.

Rotulus, a roll = *rhôl*.

Rotundus, round = *crwmn*.

Rubellio, a roach = *rhuwell*.

Rubidus, red = *rhûdd*.

Rudera, ruins = *rhêd*, rust. *Rudis*, uncultivated.

Ruga, a wrinkle = *crêch*.

Rugio, to roar = *rhuo*; also, *rhôch*, a grunt.

Ruina, ruin = *rhewin*.

Ruitur-us, about to rush = *rhuthro*, to rush.

Rumor, a stream (in an old poet cited by Cicero and in Virgil) = *rhyverthwy*, an inundation.

Rumpo, to break off = *rhympio*, to break an engagement; *rhwmp*, an auger.

Runa, verse = *rhin*, a charm.

Rus, cultivated land = *rhws*.

Ruta, the herb 'rue' = *rhut*.

Rutilus, red dyed = *rhuddell*, ruddle.

Sacciperium, a scrip = *ysgreppan*.

Saccus, a sack = *sách*.

Sacramentum, a sacrament = *sacraven*.

Sacrificium, a sacrifice = *Segyrffig*, the Sacrifice of the Mass.

Sagax, shrewd = *ysag*, studious.

Sagitta, an arrow = *saeth*.

Saliva, spittle = *haliw*.

Salix, a willow-tree = *helyg*.

Salsamentum, sauce = *selsig*.

Sambucus, an elder-tree = *ysgaw*.

Sanctus, holy = *sanct*.

Sanna, banter = *senn*.

Sano, to cure = *swyno*.

Sapiens (in the Oscan, *sipus*), a wise man = *syw*.

Sapo, *sapon-is*, soap = *sebon*.

Sapor, taste = *sawyr*.

Satum, that which is sown, a crop = *hâd*, seed.

Saturitas, fulness, dung = *siwtrws*, a mass, debris.

Scaber, *scabratus*, rough = *ysgyrryd*.

Scala, a ladder = *ysgol*.

Scamillum, a bench = *ysgemmydd*.

Scamnum, a stool to mount up by = *ysgavn*. easy.

Scapha, a boat = *ysgraff*.

Scapulare, a scapular = *ysgablar*.

Scarifico, to lance a sore = *ysgraffio*.

Scateo, to abound = *ysgadan*, herrings, the most abundant fish in the British seas.

Sceleratus, criminal = *ysgeler*.

Schola, a school = *ysgol*.

Scholastici, scholars, or in Church phrase, 'clerks' = *ysgolheigion*.

Scintilla, a spark = *ysglent*, rebounding.

Scobs, saw-dust = *ysgoew*, light.

Scopae, a besom = *ysgub*.

Scorbuties, foul matter = *ysgerbwed*, a carcase.

Scoria, refuse metal = *ysgar*, to separate.

Scortum, an harlot = *ysgarth*, refuse matter.

Scribo, to write = *ysgrivenu*.

Scrinium, a screen or shrine = *ysgrin*.

Scriptura, a writing, the Holy Scripture = *Yr Ysgrythur*.

Scruta, trumpery = *ysgrûd*, a carcase.

Scutella, a dish = *ysgutell*.

Scutum, a shoulder, a shield = *ysgwydd*.

Seco, to cut = *sigo*, to bruise.

Securitas, idleness = *seguryd*.

Securus, idle = *segur*: *siccr*, safe.

Sedatus, settled = *sÿth*, straight.

Sedes, a seat = *cisteddva*; *hëdd*, peace.

Sedile, a seat = *ystôl*, a stool.

Seges, a crop = *hësg*, sedge.

Semita, a bye-path = *hemiad*, a border.

Senator, an elder = *henadur*.

Senatus, a senate = *senedd*.

Senex, old = *hén*.

Sensus, *sensorium*, sense = *synwyr*.

Sentio, to perceive = *synniaw*, *synniad*, feeling.

Separo, to set apart, to spare = *arbed*.

Septem, seven = *saith*.

Sequor, to follow = in Irish, *seichim*; Welsh, *haig o byscod*, a shoal of fish.

Serenus, fair = *seirian*.

Sericum, silk = *sirig*.

Serpens, a serpent = *sarph*; Sanskrit, *sarpa*.

Serra, a saw = *serr*, a sickle.

Serum, the evening = *hwyr*.

Severus, stern = *sarrug*, sour.

Sevum, tallow = *saim*.

Sibilo, to hiss = *sïo*.

Siccus, dry = *sÿch*.

Sidera, stars = *sér*.

Sidus, a constellation = *sewyd* (*Taliesin*).

Sigillum, a seal = *se!*.

Signa, constellations = *sygnau*.

Signo, to cross one's self in token of surprise = *synnu*, to marvel.

Simia, an ape = *simach*.

Similis, like = *haval* and *hevelydd*.

Simplex, simple = *syml*.

Simulo, to counterfeit = *siommi*, to disappoint.

Sindon, fine linen = *syndal*.

Singulus, single = *sengl* (in the sense of 'celibate').

Siren, a mermaid = *sywen*.

Situs, a position = *sutt*, *swydd*.

Soboles, offspring = *eppil*. *Sowl*, stubble.

Sol, the sun = *Sûl*, used only in *Dydd Sûl*, Sunday.

Solidus, a shilling = *swllt*.

Solum, ground = *sail*, foundation; and *sylvaen*.

Sonus, a sound = *sain*, *sôn*, and *swyn*.

Sordes, filth = *sorod*, dregs.

Soror, a sister = *chwaer*.

Sors, *sort-is*, a lot = *syrthio*, to fall out.

Spatium, space = *yspaid*.

Speculator, to spy = *yspïo*.

Spiculum, a dart = *yspikell*.

Spinus, a sloe-tree = *ysbyddaden*.

Spiritus, a spirit = *yspryd*.

Splendidus, splendid = *ysplennydd*.

Spolio, to plunder = *yspeilio*.

Spolium, plunder = *yspail*.

Spongia, a sponge = *ysbwng*.

Spuma, foam = *ysgwynn*.

Stabulum, a stall = *ystavell*, a chamber.

Stadium, a distance = *ystod*.

Stamen, the warp = *ystov*.

Stannum, tin = *ystaen*.

Status, a condition or estate = *ystad*.

Stella, a star = *ystwyll*, e.g. *Dydd Ystwyll*, *Festum Stellae*, the Epiphany. Perhaps through the French *estaille*.

Sternuto, to snore = *ystrewi*.

Stimulo, to urge = *teimlo*, to feel.

Stimulus, a prick = *swmwl*.

Stola, a priest's stole = *ystól*.

Stomachus, a stomach = *ystumog*.

Strages, destruction = *ystryw*; connected with which is the Latin *struo*, to design evil.

Strata viarum, a paved causeway = *ystrad*.

Strenuus, valiant = *ystrin*, a battle.

Suavis, accusative *suavem*, sweet = *syvi* and *mevus*, both words signifying 'strawberries,' the sweetest fruit the Kymry knew of.

Subdo, to put down = *soddi*, to sink.

Subitanus, sudden = *sydyn*.

Submoveo, *submotus*, to remove = *symmud*.

Subnoto, to take note of = *synnu*, to wonder.

Succus, juice = *sûg*.

Sudor, *sudos*, sweat = *chwÿs*.

Sudus, fair, clear = *syw*.

Sugo, to suck = *sugno*.

Sulcus, a furrow = *sÿlch*.

Sum, I am = *wyv*; *mi y sÿ*.

Summa, a sum = *swmm*.

Superbus, proud = *syberw*.

Sur-culus, a spray = *osgyl*, by transposition.

Surdus, deaf = *swrth*, slow.

Susurrus, a whisper = *sibrwd* and *sisial*.

Syllaba, a syllable = *sillav*.

Sylva, matter = *sylwedd*, substance.

Tabella, a tablet = *tavell*, a slice.

Taceo, *ticui*, to be silent = *taw*, *tewi*.

Talio, a requital = *talv*, to pay.

Talpa, a mole = *talp*, broken earth.

Tapes, tapestry = *tapin*.

Tata, father = *tâd*.

Taverna, a tavern = *tavarn*.

Taurus, a bull = *larw*.

Tecta, roofs or houses = *tai*.

Tectum, a house = *tŷ*.

Tego, to roof or cover = *toi*.

Tela, weapons = *taclau*, arrows.

Tempero, to temper = *tymnheru*.

Tempestas, a storm = *tymmhestl*.

Templum, a temple = *templ*.

Tempus, *tempor-is*, time = *tym* and *tymhor*.

Temu-lentus, warm with drink = *twym*.

Tendo, to stretch = *tynnu*.

Tener, tender = *tyner*.

Tentus, strained = *tynn*, tight.

Tenuis, thin = *teneu*.

Tepidus, lukewarm = *tês*, heat.

Ter-ebell-um, a wimble = *ebill*.

Teres, smooth = *têr*, fine.

Terminus, a boundary = *tervyn*.

Tero, to bore through = *treiddio*.

Terra, earth = *tir*, land; *daear*, earth; in Sanskrit, *dhara*.

Terribilis, terrible = *teryll*.

Tertiana, the ague = *y dyrton*.

Tertius, third = *trydydd*.

Testis, a witness = *tŷst*.

Tetricus, harsh = *terrig*.

Textus, a text = *testun*.

Thesaurus, a treasure = *trysor*.

Thyrsus, a sprig = *tusw*; e.g. *thyrsus lactucae*, 'a sprout of lettuce,'

in Suetonius; *tusw o vriallu*, 'a posy of primroses,' in *Drŷch y*

Priv Oesoedd.

Tinnio, to tinkle = *tingcian*.

Toga, a gown = *twyg*.

Tollo, to take away = *toliaw*, to spare.

Tonus, a tune = *tôn*.

Torqueo, to twist = *torchi*.

Torques, a wreathen chain = *torch*.

Torreo, to parch = *torri*, to crack.

Torta, twisted bread = *torth*, a loaf.

Tractatus, a treatise = *traethawd*.

Tracto, to treat of = *traethu*.

Tractus, drawn out, expanded = *traeth*, a flat sea-beach.

Trado, to hand down = *traddodi*.

Traho, to draw = *troi*, to plough; *treio*, to ebb.

Trames, a path = *tramwy*, to traverse.

Tranquillus, still = *trangc*, death.

Trans, across = *traws*.

Transeo, to pass by = *trosi*.

Transgrediôr, to transgress = *trosedd*, transgression.

Trans mare, beyond sea = *tramor*.

Transmeo, to traverse = *tramwy*.

Transtrum, a cross-beam = *trawst*.

Tribus, a tribe = *trev*, a town.

Tributum, a tax = *trêth*.

Tricae, impediments = *dyrysych*, perplexity.

Triduum, three days = *tridiau*.

Trinitas, the Holy Trinity = *y Drindawd*.

Tripos, a trivet or tripod = *trybedd*.

Tristis, sad = *trist*.

Trudo, to thrust = *trwyddo*, through.

Trulla, a vaulted room = *trwl*, a throne: *trulliad*, a butler in attendance in the hall.

Trusus, thrust away = *dyrys*, perplexed.

Trux, savage = *drwg*, evil; e.g. *viri truces*, *gwŷr drwg*.

Tu, thou = *ti*.

Tumeo, to swell = *tyvu*, to grow.

Tumidus, swollen = *tywydd*, weather, generally applied to bad weather; *bydd tywydd*, it will be a storm.

Tumulus, a mound, a tomb = *tommen*.

Tundo, *tunder-e*, to thump = *dwudwr*, noise.

Turba, a crowd = *tyrva*.

Turben, a storm = *twrv*, commotion.

Turgeo, to swell with anger = *twrch*, a boar.

Turma, a troop = *twrv*.

Turris, a tower = *tŵr*.

Tursio, a sturgeon = *twrch*.

Tussio, to cough = *tusian*.

Tussis, a cough = *peswch*.

Tuus, thine = *tau*.

Typicus, similar = *tebyg*.

Typus, a fashion = *tŷb*, an opinion.

Udum, moist = *nwd*, pap for infants.

Uligo, moisture = *gwlych*.

Ulmus, an elm-tree = *llwyv*.

Ultimus, the last = *olav*.

Ultra, beyond, in excess of = *uthr*, wonderful.

Um-bilic-us, the navel = *bogel*.

Unda, a wave = *tonn*.

Unguentum, ointment = *cwnaint*.

Unguis, the nail of a toe or finger = *ewin*.

Unicus, only one = *unig*.

Uniformis, uniform = *unffurv*.

Unio, to unite = *uno*.

Unitas, *unitat-is*, unity = *undod*.

Unus, one = *un*.

Urgeo, to press, to drive = *gyrru*.

Urna, an urn = *gwrn*.

Uva, a grape = connected with the Welsh root-word *W*, signifying
'flowing liquor;' *gwyv*, that which runs out.

Vacca, a cow = *bwch*, *y vuwch*.

Vacillo, to move up and down = *gwacell*, a knitting-needle.

Vacuitas, emptiness = *gwagedd*.

Vacuo, to empty = *gwâghau*.

Vacuus, empty = *gwâg*.

Vado, to go = *gwadn*, the sole of the foot.

Vadum, a ford or shallow = *gwaddod*, sediment.

Vae, alas! = *gwae*.

Vagina, a scabbard = *gwaen*.

Vagitus, an infant's wail = *gwaedd*, a cry.

Vagor, to rove = *gwasgaru*, to scatter.

Valde, exceedingly = *gwala*, over-much.

Valeo, to be able = *gallu*.

Vallis, a valley = *gwaelod*.

Vallum, a wall or entrenchment = *gwâl*.

Vanit-as, weakness, vanity = *gwendid*.

Vannus, weak, vain = *gwân*.

Vapulo, to be beaten = *gwabio*, to strike.

Varinus, spotted = *mywyr*, 'meniver,' a rich fur.

Vassus, a lad in waiting = *gwâs*.

Vastatus ager, a clearing in a forest = *gwastad*, a flat, level ground.

Vectura or *veha*, a sledge or plough-cart = *gwêdd*, a yoke.

Vel, even as = *vel*.

Vellico, to pluck = *gweyll*, tweezers.

Vellus, a fleece = *blew*, hair.

Velox, swift = *hwylus*, easy.

Velum, a sail = *hwyl*.

Vena, a vein = *gwythen*.

Venenum, poison = *gwenwyn*.

Venio, *ventum*, to come = *myned*, to go.

Ventil-abrum, a winnowing fan = *gwyntyll*.

Ventus, the wind = *gwynt*.

Venus-tas, beauty = *gwên*, a smile.

Ver, the spring = *gverydd*.

Verbum, a word = *gair*: *berv*, a verb.

Vergo, to bend aside = *gŵyro*.

Vermis, a worm = *prŷv*.

Veronica, 'the Vernacle' or legendary picture of Christ impressed on a handkerchief = *y Vernagl*.

Versus, a verse = *gwers*.

Vertex, a summit = *gwarthas*.

Vertigo, *vertigin-is*, in the sense of emotion = *chwerthin*, a laugh.

Vertus, power = *gwerth*, price: *gwyrth*, a miracle.

Veru, a spit = *bér*.

Verus, true = *gwir*.

Vesica, a bladder = *chwesigen*.

Vesper, evening = *gosper*.

Veterasco, to wax old; Italian, *vecchio*, old = *gweccry*, weak, old, worn.

Vexo, to vex = *gwasgu*, to oppress.

Viás, *viatis*; *viaticus*, a journey — *gwaith*, a battle.

Vibro, to quiver = *gwibio*; also, *ewybr*, quick.

Vicia, vetches = *gwŷg*.

Victito, to fare = *bwyta*, to eat.

Victus, food = *bwyd*.

Vicus, a village = *gwig*.

Video, to see = *gŵydd*, sight.

Viduus, single, a widower = *gweddwo*.

Vieo, to hoop = *gwau*, to knit.

Victus, withered = *gwyw*.

Vigeo, *vigens*, to flourish; also, *vegetus* and *vigesco*, lively = *gwŷch*, fine.

Vigil, a watcher = *bugail*, a shepherd.

Vigilia, a watch, an holyday = *gŵyl*.

Vigiliae, vigils of holydays = *mywyliau*.

Vigilo, to watch = *gwylied*.

Figinti, twenty = *ugaint*, *ugain*.

Vigor, strength = *gwrŷg*; also, *gwychr*, bold, vigorous.

Vilis, cheap = *gwael*.

Villanus, a husbandman = *bilain*.

Villus, hair = *blew*.

Vin-culum, a chain = *cwlwm*, a knot.

Vinum, wine = *gwin*.

Viola, a violet = *mill*.

Vipera, a viper = *gwiber*.

Vir, a man or husband = *gŵr*.

Virago, a woman = *gwraig*.

Virga, a twig = *brig*.

Virgo, a maiden = *merch*.

Virgulta, twigs = *gwrŷch*, a thicket.

Viridis, green = *gwyrdd*; *gwrîd*, bloom.

Virilis, manly = *gwrol*.

Vires, strength = *bryw*, lively.

Viscera, bowels = *ymysgaroedd*.

Vita, life = *bywyd*; also, *chwŷth*, breath, the primitive analogue of *vita*.

Vitigin-eus, belonging to a vine = *gwydu*, clammy, tough.

Vitis, a vine = *gwŷdd*, trees.

Vitium, vice = *gwŷd*.

Vitricus, a step-father = *ewythr*, an uncle.

Vitrum, glass = *gwydr*.

Vitulus, *vitulo*, a calf = *llo*.

Vivax, lively = *bywiog*.

Viverra, a ferret = *gwiwer*, a squirrel.

Vivus, alive = *byw*.

Vocalis, a vowel = *bogel*.

Vocatio, a call = *gwaedd*: *gwahawdd*, an invitation.

Voluntas, will = *balon*, willing.

Vomitus, a vomit = *chwŷd*.

Vomo, *vomere*, to vomit = *bwrw*, to pour out.

Voro, to swallow = *bwrw*, to pour out.

Votum, wish, pleasure = *bôdd*, satisfaction.

Vulnus, a wound = *gweli*.

Vulva, the womb = *bôl*.

Messrs. Betham and Edwards say, the one, that few Latin words exist in the actual Kymric; the other, that none existed in the ancient form thereof. I leave the above lengthy vocabulary to tell its own tale. Only I would warn the reader, that whereas terms expressing Christian belief and practice come from the Greek through the Latin, and others expressing complex ideas and foreign loan-words may safely be referred to the Roman domination, many *seemingly borrowed* words belong to the common heritage of Aryan speech. The latest Teuton and the earliest Kelt have retained fragments of primæval language.





APPENDIX. No. III.

ANCIENT GALLIC VOCABLES, PRESERVED BY THE CLASSIC WRITERS.

- Abranas*, an ape (*Hesychius*.) = Erse, *abran*, mischievous.
- Agassaios*, a good hound (*Oppian*.) = Welsh, *gâst*, a bitch.
- Alauda*, a lark (*Suetonius*.) = W. *alon-adar*, the musical bird.
- Ambactus*, a serf or slave (*Festus*.) = W. *amaethwr*, a husbandman.
(*De Belloguet*.)
- Arinca*, rye (*Pliny*.) = W. *rhÿg*.
- Asia*, applied by the Taurini (of Turin) to barley = W. *haidd*.
- Bacaudae*, applied to an insurrection in Gaul under Dioclesian =
W. *bagad*, a disorderly troop.
- Bardus*, a singer of heroic lays = W. *bardd*.
- Barrus*, a Sabine term for an elephant = W. *barr*, top, high.
- Bascauda*, a basket, a term borrowed by the Romans (*Martial*.) =
W. *basged*.
- Benna*, a Gallic panier on wheels (*Cato*.) = W. *y venn*.
- Betula*, a birch-tree (*Pliny*.) = W. *bedw*; Sanskrit, *pittula*, pale
yellow.
- Brake*, fermented grain (*Pliny*.) = W. *brâg*.
- Bulga*, a leathern sack = W. *bwlgan*, a sack.
- Capanna*, in the modern Italian as well as in the old Gallic, a hut
= W. *caban*.
- Cateia*, a Gallic barbed spear (*Virgil*.) = W. *câd*, battle.
- Caterva*, a troop of soldiers (*Vegetius*.) = W. *câd-tyrva*.
- Caurus*, a strong west wind = W. *cawr*, a giant.

Kecos Caesar, an ambiguous cry of a Gaul, preserved by Servius; meaning either *gadêwch Caisar*, let Caesar go! or, very possibly, *cachgi Caisar*, Caesar is a coward! A coward knight is called 'y *Marchawg cachiad*' in the Saint Gréal.

Kervisia, ale (*Pliny.*) = W. *cwrwv*.

Keva, the Alpine cow giving excellent milk = W. *caws*, cheese.

Kirkius, the violent north-west wind = W. *kyrch*, assault.

Coccus, with the Galatians a shrub producing a deep red dye = (*S. Jerome.*) = W. *côch*, red.

Covinus, a waggon = W. *cowain*, to carry land produce.

Didoron, a sort of tiles two palms long among the Gauls (*Pliny.*) = W. *deuddwrn*.

Endromis, a thick winter garment used by the Gallic Sequani (*Juvenal.*) = W. *yn drom*, heavy.

Esox, a large fish caught in the Gallic rivers = W. *ëog*, a salmon; Basque, *izoquia*.

Essedum, a Gallic war-chariot = W. *eisteddva*, a seat.

Gaesum, a Gallic javelin = W. *ymgais*, an aim.

Gigonia, a name given to a rocking-stone near the western ocean (*Ptolemy.*) = W. *gwingo*, to vibrate.

Glastum, woad = *gläs*, blue.

Gliscomarga, white marl = W. *glwys-marl*.

Gurdus, a Keltiberian term for 'a fool' (*Quintilian.*) = W. *hurt*, awkward.

Guvia, a lever (*S. Isidore.*) = W. *gwiv*.

Liduna, the sea-tide (*Marcellus of Bordeaux, De Belloguet.*) = W. *llydan*, the broad.

Litana, a name given by the Boii of Italy to a vast forest in their country = W. *llydan*, wide.

Marca, among the Kelts a horse (*Pausanias.*) = W. *march*.

Matares, a Gallic javelin (*Caesar.*) = W. *mâd-taraw*, good thrust.

Meddixtuticus, the title of a chief magistrate among the Samnites (*Livy.*) = W. *meddu-tûd*, ruler of the people.

Mirmillo, a gladiator who wore the image of a fish on his helmet (*Festus, De Belloguet.*) = W. *morvil*, a big fish or monster.

Murcus, a fellow who maimed himself to escape military service (*Ammianus Marcellinus*.) = W. *musgrell*, idle, wretched.

Nero, Suetonius tells us this name signified 'strength' in the Sabine language = W. *nerth*, strength.

Pempedula, the cinque-foil (*Apuleius*.) = W. *pump-dail*.

Petrorritum, a Gallic four-wheeled car (*Horace*.) = W. *pedwar-rhōd*.

Planarete, a plough with two wheels in the Veronese (*Pliny*.) = W. *plann[u] arad[r]*, the planting plough.

Ploxenum, a Cis-Alpine Gallic term for a 'a carriage-box (*Quintilian*, *De Belloguet*.) = W. *blwch*, a box.

Ratis, fern = W. *rhedyn*.

Scovies, an elder-tree = W. *ysgaw*.

Soldurius, a Gallic term (*Caesar*.) meaning a retainer, a man in pay = W. *sawdiwr*, a soldier.

Taxea, lard (*S. Isidore*.) = W. *tewychu*, to grow fat.

Thyreos, a shield (*Pausanias*.) = W. *tarian*.

Tomentum, a stuffed bed (a Gallic invention) = W. *twymn*, warm.

Tripetia, a three-footed stool (*Sulpicius Severus*.) = W. *trybedd*.

Tucceda, a pork sausage, (whence the Roman name *Tucca*) = from the W. *tewychu*, to fatten.

Vargae, thieves (*Sidonius Apollinaris*.) = Armoric, *goarag*, bowmen; W. *gwarrog*, bow; Erse, *bearg*, a robber.

Veltris, a harrier (*Monachus S. Gallensis*, *De Belloguet*.) = W. *gwyllt-rêd*, the wild runner.

Vergobretus, the title of a Gallic magistrate at Autun, who had power of life and death (*Caesar*.) = Erse, *Fear-go-breath*; W. *gwr-gobrwydd*, the man that awards penalties.

Virgae, the colour 'purple' (*Servius*, *De Belloguet*) = W. *gwrldawg*, blushing.

Volema, a kind of large pear (*Servius on Vergil*.) = Erse, *folamh*, growth.

Zephyrus, the west wind = Erse, *seaf-iar*.



APPENDIX. No. IV.

KYMRIC AFFINITIES WITH THE BASQUE OR EUSKARA.

THE Basque language presents strong presumptions of antiquity far exceeding those of the Keltic, Latin, or Teutonic. Its resemblance to the monosyllabic Turanian stock, especially the Polynesian and American branches, might tempt us to believe the Euscaldunac to have preceded the rest in their arrival in the West, and to have reached the further West beyond the Atlantic in pre-historic times. Their legends betray the existence of some connexion with Ireland at a remote period; and Tacitus was not altogether wrong in assigning an Iberian, that is, Euscaric origin to the dark-complexioned Silures of Glamorgan. The comparison of the following vocables may prove interesting to the reader.

Agor, to open = Basque, *egnairca*, the dawn.

. *Agoriad*, a key = B. *agera*.

Aich, a scream = B. *aicea*, the wind.

Aran, a mountain = B. *arraua*, an eagle, the bird that haunts inaccessible cliffs. *Arima* was the Phrygian term for 'mountain.'

Asgwrn, a bone = B. *assurra*

Aur, gold = B. *urra*.

Avon, a river = B. *ibaya*.

Bar, high place = B. *burua*, a summit.

Berthawg, wealthy = B. *aberea*, a flock, the ancient source of wealth; and *aberatsa*, riches.

Bu, an ox or cow = B. *beia*, a cow.

- Bŷs*, a finger = B. *besoa*, an arm.
Carreg, a stone = B. *arria*.
Carrog, a brook = B. *errequia*.
Dwrddio, to scold = B. *deadarra*, a cry.
Dyn, a man or servant = B. *duenean*.
Eidion, an ox = B. *idia*.
Eira, snow = B. *ilurra*. In the Aymara of Peru *yurac* is 'white.'
Eirin, plums = B. *arana*, a plum.
Garw, rough = B. *garra*.
Gauav, winter = B. *gaua*, night.
Glaswellt, green grass = B. *lastoa*.
Gwaed, blood = B. *odda*.
Gwallt, hair = B. *ullea*.
Gwâs, a youth, an attendant = B. *gaztia*.
Gwasgod, a covert = B. *basôa*, a wood; connected with the Doric Greek, *bassai*, thickets, and the English *bush*.
Gweilgi, the sea = B. *gueldi*, the calm sea.
Gweryd, moss = B. *uguerra*.
Gwrês, heat = B. *goria*.
Gwrid, blush = B. *gorria*.
Gwrryw, male = B. *arra*.
Gŵydd, a goose = B. *antzarra*; in German, *Ganz*.
Huan, the 'sun'; the same words, *h* and *s* being interchangeable. Perhaps the Peruvian *huayna*, handsome youth, is connected with it = B. *su*, fire; Sanskrit, *sund'yu*, the same.
Hwrdd, a ram = B. *ardia*, a sheep.
Hwyad, a duck = B. *ahatea*.
Ion, lord = B. *Jaincoa*.
Isel, low, still = B. *isil*, I am silent; Latin, *stile*.
Llan, a clearing, a village = B. *landa*, an open place.
Llawr, the ground = B. *lurra*, the earth.
Lleirwg, light = B. *illargia*.
Mam, mother = B. *ama*. *Amma* was the Egyptian term for an abbess or mother in religion.
Mwydro, to become infatuated or distracted = B. *modurria*, fatuity.

Mynydd, mountain = B. *mendia*.

Oer, cold = B. *ura*, water.

Pastwn, a staff = B. *bastoca*; French, *bâton*.

Pen, a head; Gaelic, *kean*; B. *gaina*.

Rhuo, to roar = B. *orroya*, a roaring.

Sêr, stars = B. *izarra*, a star; Sanskrit, *târa*.

Sîwgr, sugar = B. *sagarra*, an apple.

Tâd, father = B. *aita*; Sanskrit, *tâta*; Homeric Greek, *atta*.

Ulw, ashes = B. *ubelâ*, pale; Sanskrit, *ul*, to burn.

Yn dda, well (adverb) = B. *ondô*.

Yscubor, a threshing floor or barn = B. *escubarea*, a threshing fan.





APPENDIX. No. V.

KYMRIC AFFINITIES WITH THE SANSKRIT.

WHATEVER resemblance these venerable languages may present must be due to a common inheritance of thought in their primitive Iranian home, not to a communication between them in their final settlements. If Deffrobani, the home of the Kymry in the mythic 'land of summer,' be not Taprobane (Ceylon), they at least have left material monuments strangely resembling the Indian cairns of Malabar; and Taliesin dreams of long-robed sages, who might be Brahmins, if geographical difficulties could be overcome. But the existence of Cyclopean remains in India, Greece, and Britain, may be due to the very early dispersion of nations owning a common heritage of ideas; nor is it yet established that the Sanskrit, with all its wealth of diction and metaphysical lore, is more ancient than the Hellenic or Keltic. Its development may have been aided by the gorgeous colouring of oriental skies; as the Greek may have borrowed its incomparable lucidity from the happy perfection of its seas and atmosphere, or as the Keltic may have assumed a sombre hue from the swamps and forests of the West.

Amser, time = Sanskrit, *amasa*.

Aran, the name of a mountain in North Wales and of a valley in the Pyrenees = S. *aranya*, a wild forest.

Bara, bread = S. *bharana*, food.

Brig, a mountain summit; the same in Illyrian = S. *bhrgu*.

Byddar, deaf = S. *bad'ira*.

- Cainc*, a branch = S. *çanku*, a stem.
Caterwen, a spreading oak = S. *Kataru*, 'What a tree!'
Carreg, a stone = S. *karkara*, lime, hard.
Crau, clotted blood = S. *kravya*, raw flesh.
Cuchiaw, to frown = S. *kuk*, to bend.
Kÿff, a stem = S. *çapha*, a root.
Chwarel, a missive engine = S. *svaru*, an arrow.
Dail, leaves = S. *dala*, a leaf.
Darn, a piece = S. *darana*, a division.
Dawn, a gift = S. *dāna*.
Derw, oak = S. *dru*, a tree.
Dodi, to give = S. *dad*.
Dôl, a valley = S. *dala*, a cleft.
Dôr, a gate = S. *dvâr*.
Dŵr, water; Erse, *dobhar* = S. *dab'ra*, the ocean.
Eirin, plums = S. *aranî*.
Emyd, *evydd*, brass = S. *umâ*, light.
Entyrch [*nev*], heaven = S. *antariks'a*, the deep sky.
Gauav, winter = S. *hima*, snow.
Graean, a pebble = S. *grâvan*, a stone.
Gwahannwyn or *gwanwyn*, the spring = S. *vasanta*.
Gwanc, desire = S. *vânc'â*.
Gwâdneg, a wave = S. *vana*, a strong wave.
Gweddi, prayer = S. *vêt*, to ask: hence the *Vedas*.
Gwernuen, an alder-tree = S. *varana*, a tree.
Gwëu, to spin = S. *vê*.
Gwrŷsg, shrubs = S. *rûksha*, a tree.
Gwystl, a wage = S. *vi'sti*.
Haidd, barley; Erse, *saidh*, wealth = S. *sâdhu*, excellent.
Hâv, summer = *sava*, the sun.
Hepian, to snore = S. *svâp*, to sleep.
Hevin (Cornish, *gwaintoin*) = Zend, *hîmina*, summery.
Hir, long = S. *c'ira*.
Lôl, a lullaby = S. *lal*, to rock.
Llanc, a scion, a youth = *lankû*, a branch.

Lleuad, the moon = S. *klaidâ*.

Lloer, the moon = S. *glaur*, light.

Llywen, the west, derived perhaps from the earliest period, when the salt lake or Sea of Aral was to the west of the primitive Aryas = S. *lavana*, salt; *lavanôda*, the sea, the brine.

Mês, acorns = S. *mash*, to mash up, to smash.

Moron, carrots = S. *mûla*, a root.

Nâd, a cry = S. *nada*, a river.

Nadu, to cry = S. *nad*, to utter a sound.

Naid, a leap = S. *nat*, to dance.

Nochd (Erse), night = S. *nakta*.

Parvati, in the Hindû mythology the consort of Siva and goddess of the earth = W. *prîdd*, earth, soil.

Peth, a thing = S. *pêt-va*, a particle.

Ponc, a hillock = S. *punga*, a heap.

Porus, an Indian king subdued by Alexander the Great = *pôr*, lord.

Prîdd, earth = S. *prt'vî*.

Rhwmn, *rhwnin*, a pear = Persian, *rômanâ*, a pomegranate; Sanskrit, *ru*, to flow, from the abundant juice.

Têg, fair = S. *tégâ*, splendour.

Y wybr, the sky = S. *ab'ra*.





APPENDIX. No. VI.

GREEK PROPER NAMES RETAINED IN OR EXPOUNDED
BY THE KYMRIC OR GADHELIC (ERSE).

It will be seen that the Kymry adopted some of the following names from the *Aeneid* of Vergil, the sole classic read in the Welsh monasteries, I suspect. It was S. Cadoc's favourite study. The clear meanings suggested by other names, *φῶναρτα συνέτοισι*, would savour of a remote antiquity.

Achilles, the hero of the *Iliad* = W. *Echell* and *Achelarwy*.

Adonis, of Phœnician origin = W. *adon*, lord.

Adraste, the goddess of fate = Erse, *adhras*, worship, awe.

Aegeus, king of Athens = Erse, *aighe*, valiant.

Aenêas, accusative *Aenean*, the hero of the *Aeneid* = W. *Einiawn*.

Aias or *Ajax*, an Homeric hero = Erse, *agh*, a bull.

Alecto, one of the Furies = Erse, *allaidh*, savage; W. *alaeth*, wailing.

Almon, a warrior in the *Aeneid* = the Cornish *Elmon* (e.g. *Trev-Elmond*).

Amalthea, the nurse of Jupiter = W. *amallid*, genial warmth.

Amphitritê, the goddess of the sea = W. *am-drawyth*, pervading.

Anius ('rex Anius idemque sacerdos'—*I'tergil*.) = Erse, *anius*, a soothsayer.

Aonides, the Muses = Erse, *aoinoa*, a swan; W. *awen*, poetic inspiration.

Ares, the god of war = Erse, *air*, slaughter; W. *aeru*, to slaughter.

Ariadne, the spouse of Bacchus = W. *cirian*, beautiful.

Arsaces, a favourite name of the Parthian kings = Erse, *arsaigh*, ancient.

Assaracus, a king of Troy = the *Brut y Brenhinedd* gives 'Asser' as the Kymric equivalent. I suspect Asser of Menevia, bishop of Sherborne, king Alfred's tutor, adopted his name from the Biblical *Asher*; the KELTS being partial to the Hebrews, as were the Puritans. In France we meet with Jesse bishop of Orleans, and even with Aholibah! (Ooliba) a bishop of Angoulême.

Atê, the goddess of vengeance = Erse, *aithe*, revenge.

Caramus, a prince of Macedonia (*Justin.*) = W. *caran*, chief.

Caunus, in Greek fable = W. *Caw*.

Kinyras, a king of Cyprus = W. *Gynyr*; Irish, *Connor*.

Clio, one of the Muses = W. *Llïo*.

Clotho, one of the Fates = W. *clwydd*, one that causes to come to pass.

Crëusa, the Trojan wife of Aeneas = W. *croessen*, maiden.

Crocus, the flower so called; also, a Greek name of a man = Erse, *crôch*, red, blooming. W. *crôch*, vehement.

Danaus, a most ancient leader of the Greeks = Erse, *dana*, bold.

Deucalion, the Greek *Noah* = W. *dylan*, the sea.

Diomêdes, the Grecian hero = the Welsh equivalent of his name would be *Duw-medd*, possessed of God; or, *Dwyv-wêdd*, divine aspect.

Dione, the Homeric mother of Beauty = W. *dwynwen*, the alluring smile.

Doris, a sea-goddess = W. *dŵr*, water.

Erechtheus, a king of Athens = Erse, *arrachda*, mighty.

Eros, the god of love = W. *eiros*, scarlet, deep blushing.

Galatea, a nymph = W. *galaeth*, the milky way.

Ganymedes, a prince of Troy = W. *caiu-wêdd*, fair aspect.

Gargittius, the dog of Geryon = W. *gwrgi*, a huge dog.

Geryon, the monster of Tartessus, slain by Hercules = *gerwin*, harsh.

Gorgones, fabled objects of terror with the Greeks = Erse, *gorg*, terrible.

Haba, the Doric form of Hebe the goddess of ripe youth = W. *háv*, summer, the prime of the year.

Helena, the fairest woman of Greece = Erse, *ailne*, beauty. W. *elain*, a fawn.

Hermes, the messenger of the gods = Erse, *armes*, presage.

Irene, peace = W. *Enirein*, quiet.

Iris, the goddess of the rainbow = W. *ír*, green, blooming.

Nemesis, the goddess of retribution = Erse, *neamh-aís*, cruel.

Oidipous, *Oidipod-os*, king of Thebes = the Kymric equivalent would be *chwýdd-vawd*, swollen-foot.

Orcos, the god of hell = W. *erch*, terrible.

Papaïos, a name very properly (in Herodotus's judgment) applied by the Thracians to the Father of the gods, as it meant 'fatherly' = *Bugarth Papan*, the Father's fold, was 'heaven' with the Cornish, as William Baxter asserts.

Paris, prince of Troy = W. *Peris*.

Patroclus, the friend of Achilles = W. *Padrogl*. (*Triads*.)

Priamus, king of Troy = W. *Periv*, e.g. *ab Kedivor*. (*Triads*.)

Pyrrhus, the son of Achilles = W. *Pyrr*.

Rhadamanthus, a judge in Hades = W. *rhawdd-mant*, open mouth or sentence.

Rhoetus, one of the Titans = W. *Rhitta Gawr*. (*Triads*.)

Seilenus, the chief of the wood-gods = W. *Elain*, 'a fawn'?

Telamon, the father of Aias = Erse, *tailmh*, sling.

Triton, the sea god = W. *tri-tonn*, 'the third' or powerful 'wave'; Erse, *triath*, a wave.





APPENDIX. No. VII.

GALLIC AND BRITISH PROPER NAMES EXPOUNDED THROUGH THE KYMRIC.

IN offering the subjoined list, I do not pretend that the Kymric with its modern orthography exactly represents the original names even as disguised by Roman taste or affectation; but, taken as guesses, the forms suggested may lead to the discovery of the genuine and primitive. An honest guess may be more fruitful than a blank and supercilious ignorance.

Ambigatus, a Gallic king (*Livy.*) = *amygaid*, protector.

Androgeus, a traitor British prince = *an-drwg-was*, the evil man.

Balanus, a Gallic prince (*Livy.*) = *balaen*, steel; or, Armoric, *balan*, broom.

Boadicea, queen of the Icenii = *Aregwedd Voeddawg*, the victorious.

Caburus, a chief of the Helvii (*Caesar.*) = *cawr*, the giant.

Caractacus, the British hero = *Caradawc*; Erse, *Carthach*.

Carvilius, a British chief (*Caesar.*) = *Câr-Beli*, dear to Belinus.

Casticus, a Gallic prince (*Caesar.*) = *castiawc*, accomplished.

Catamentel-es, a Gallic prince (*Caesar.*) = *cât-wyntyll*, 'the fan' or impeller 'of battle.'

Cativolcus, a chief of Liège (*Caesar.*) = *cât-walch*, the hawk of battle.

Catumandus, a Gallic chief at war with Marsilles, B.C. 388, (*Justin xliii. 5.*) = *cât-van*, battle-field.

Cavarinus, a Gallic chief (*Caesar.*) = *Gavran*.

Cogidumnus, the British chief who betrayed his country to Ostorius

Scapula = *Côch-Dwvn*, the chief of Devon. (*Baxter*.)

Combutis, a general under Brennus in Greece (*Pausanias*.) = Erse, *combathe*, succour.

Commius, a prince of Arras (*Caesar*.) = *commiaw*, discourse, i.e. the orator.

Conetodunnus, a Gaul opposed to the Romans (*Caesar*.) = *kyndynn*, stubborn.

Convictolitanis, a chief of Autun (*Caesar*.) = *kynwyd-llydan*, wide devastation.

Cottus, a king of the Graian Alps = *côth*, the elder. The name seems to be allied to Cotys (king of Thrace).

Divico, a Helvetian chief B.C. 107 = *diviawc*, ferocious.

Divitiacus, another Helvetian (*Caesar*.) = *deveidiawc*, abounding in sheep, rich; or else, *divindiawc*, valiant.

Donnus, king of some Alpine tribes = *dwnn*, swarthy.

Dumnacus, a chief of Anjou (*Caesar*.) = *Dwynog*, which name in S. Modomnoc's case answers to the Latin Dominicus.

Duratus, a Gaul friendly to the Romans = *drud*, valiant.

Drusus, a Roman name, but probably borrowed from the Cis-Alpine Gauls = *traws*, the adversary.

Empônè, a Gallic heroine (*Tacitus*.) = *unbennes*, lady.

E-pasnactus, a Gallic ally of Rome (*Caesar*.) = *e-pasg-gnawd*, the stout.

Eporedorix, a chief of Autun (*Caesar*.) = *e-pôr-twrch*, the princely boar? Selden, in his notes on Drayton's Poly-Olbion, makes this name Teutonic and the same as Fried-rich.

Galba, a king of Soissons (*Caesar*.) = Calvan; Erse, *galbha*, force. Suetonius makes the name mean 'very fat.'

Galgacus, the Caledonian hero = *Gwallawc*; according to Theophilus Evans, *Aneurin Gilgôch*.

Gaston, a favourite name in the Keltic Aquitaine = Erse, *gasta*, brave.

Gobaniô, a chief of the Arverni (*Caesar*.) = *gov-anwydd*, smith.

Immannentius, a British king (*Caesar*.) = *Maenwyn*.

Indutiomarus, a Gallic chief (*Caesar.*) = *ynad mawr*, the great judge.

Liscus, a Gallic *vergobret* (*Caesar.*) = *llwysawc*, hallowed.

Litavicus, a chief of Autun (*C.*) = *Clydawc*; the same name as *Chlodwig*, *Ludovicus*, or *Clovis*.

Luern, a prince of the Arverni (*Pbsidonius.*) = *llewyrn*, the meteor.

Lugotorix, a Gallic prince (*C.*) = *llwyd rhi*, the gray lord.

Luterius, a chief of Quercy (*C.*) = *Elidyr* or *Elidurnus*, the same name as Hlothair and Luther.

Mandubratius, a British traitor = *Avarddwy Vrás*.

Maponos, the Keltic Apollo = *Mabon ab Modron*.

Maricus, a Gaul thrown to the lions, who refused to devour him (*Tacitus.*) = *Meurig*.

Ollovico, a Gallic prince friendly to Rome (*C.*) = *golo-vig*, protector.

Orgetorix, a Gallic chief (*C.*) = *erch-twrch*, terrible boar.

Oscar, son of Ossian = Erse, 'champion.'

Prasutagus, husband of Boadicea = *Brasydawg*.

Procillus, a Gallic chief (*C.*) = *brochwel*, blustering.

Segonax, a Gallic chief (*C.*) = Erse, *seanach*, elder.

Serlo, a Gallic name in the early middle age = *sér-loyw*, star-glow.

Tancred, the noblest of crusaders = *tanc-rhi*, prince of peace.

Tarchon, an Etrurian chief (*Vergil.*); also, *Tarcondimotus*, a prince of Cilicia (*Cicero.*), perhaps allied to *twrch*, a boar, and applied to princes, e.g. *y Twrch-trwyth*.

Tasgetius, a Gallic chief (*C.*) = *tasgydd*, task-setter.

Teutomatus, a Gallic chief = *Duw-tadmaeth*, nursling of God.

Thessalorus, a Gaul who attacked Delphi under Brennus (*Justin.*) = *twyssawl-wr*, the leader.

Vercingetorix, a Gallic chief (*C.*) = Erse, *fear-cean-go-turus*, the man who is at the head of the State.

Vergasillaunus (*C.*) = Erse, *fear-go-saelan*, standard-bearer.

Verodoctius, a Helvetian (*C.*) = *gwr doeth*, wise man.

Virdumarus, a Gallic chief (*C.*) = *gwr du mawr*, the great dark man.

Urganda, the enchantress = *eurgain*, the brilliant.



APPENDIX. No. VIII.

GEOGRAPHICAL TRACES OF THE WESTWARD MIGRATIONS OF THE KYMRY FROM THEIR ASIATIC CRADLE.

IN attempting this investigation we are reduced to probable conjectures grounded on the slippery base of etymology. I am convinced that the wealth of the induction here supplied, in most cases by my own industry, deserves attention, though I may often have been led astray. The testimonies supplied by the names of RIVERS are especially remarkable. Nor have I scrupled to insert what may prove only instances of the felicity of the Keltic tongues in suggesting meanings, where classical Antiquity fabricated absurd myths to account for what it could not solve. For example, my resolution of *Arcadia* into the Kymric *Ar-goed*, 'the wooded highland,' ought to gain assent, where a fabled Arcas, son of Zeus and Callisto, explains nothing. In grouping together rivers which bear a common name, I classify the presumed later forms under that which I find nearest the parent home of the Kelts. Nor do I think it necessary to separate ancient from modern geography. It does not follow that names, which have not come down to us in a Latin garb, are really of recent or later invention.

INDIA.

The river *Annas* in Gwalior = W. *avon*, river. The *Anas* or *Guadiana* in Spain; the *Avo* in Galicia; the *Anza* in Italy.
— *Cabēris* or *Cavery* in India = W. *hiv-yr*, apt to overflow. The *Chaboras* in Mesopotamia; the *Chabrus* in Macedonia.

- The river *Dhona*, in India = *tân*, spreading. The *Douaw* or *Danube* in southern Europe; the *Tanais* or *Don* in Scythia; the *Tanus* in Argolis; the *Daven* in Cheshire; the *Don* in Yorkshire; the *Doon* and the *Devon* in Scotland. Perhaps the two first and two last may come from W. *down*, deep.
- *Indus* = Sanskrit, *sindhu*, the sea. The *Sindes* in Ariana; the *Sind* or *Shannon* in Ireland.
- *Kainas* in India = W. *cain*, white; Latin, *candidus amnis*. The *Kennet*; W. *cannaid*, bright, in Berks.; the *Ken* in Westmoreland; the *Ken* in Kirkcudbrightshire, N.B.; the *Cain* in Montgomeryshire; the *Pistyll Cain* in Merionethshire.
- *Logur* in India = W. *llachar*, glittering. The *Lugar* in Ayrshire, N.B.; the *Llychwr* or *Loughor* in S. Wales.
- *Loony* in India = W. *llawen*, joyous. The *Lianne* in France; the *Lune* by Lancaster; the *Lyne* near Dunfermline (*Llawen*, *Llywarch Hên*.); the *Leven* in Scotland.
- *Ravee* by Lahore = W. *rhév*, strong. The *Rha* in Scythia; the *Rhebas* in Bithynia; the *Roja* in Venetia; the *Roya* in *Liguria*; the *Areva* in Keltiberia; the *Orwell* in Suffolk.
- *Sabee* near Delhi in India = W. *saw*, obstructive. The *Zabis* or *Zab* in Assyria; the *Savus* in Numidia (*Mela*.); the *Sapis* or *Savio* falling into the Adriatic (*Pliny*.); the *Savo* in Campania; the *Save* in Gascony; the *Sabis* or *Sambre* in France; the *Sow* in Staffordshire.
- *Sewan* in India; the *Seyon* and *Sionne* in Switzerland; the *Sequana* or *Seine* in France = Erse, *seach-an*, winding river; the *Seiont* or *Segont* by Caernarvon; perhaps akin to *Saguntum* in Spain?
- *Sookree* in India = W. *sugvr*, sweet? the *Sucro* or *Xucar* in Spain.
- *Towa* in India = W. *tyw*, pouring; the *Tua* in Portugal; the *Thoué* in Poitou; the *Tow* by Towcester; the *Towy* in South Wales; the *Tweed* in Scotland.
- Mount *Maleus* in India = Sanskrit, *Mâla*, a bare mountain; *Malea* in the Peloponnese; *Maloja*, an Alpine pass in the Engadine;

the *Môle*, a bare ridge near Geneva = W. *moel*, bare; *Moel Siabod* in Snowdonia, and others in Wales.

TURKESTAN, PERSIA, &C., ARMENIA.

The river *Ochus* in Bactriana = W. *og*, rapid; the *Ock* in Berkshire; the *Okement* in Devon; the *Ogvanw* (*Gwalchmai*); the *Ogwen* in Caernarvonshire.

— *Akes* in Chorasmia = W. *ach*, water; the *Akis* in Sicily.

— *Albanus*, in Armenia = W. *alwen*, pure white; the *Almus* in Moesia; the *Albinea* in Etruria; the *Fons Albunea* of Horace; the *Fons Helvina* in Campania; the *Alwen* of Merioneth: perhaps, also, the *Elmund* in Kashgaria, and the *Almond* in Scotland.

— *Araxes* in Armenia = W. *erch*, violent; the *Orcos* in Thessaly; the *Morgus* or *Orco* in Piedmont; the *Morge* in Switzerland = W. *morcath*, the roaring of the sea; the *Oureq* in Champagne; the *Irk* in Lancashire.

— *Arius* in Persia = the *Aeron* in South Wales; the *Arun* in Sussex.

— *Attruck* in Turkestan = W. *ethryg*, impetuous; the *Atrax* in Aetolia; the *Ettrick* in Scotland.

— *Candriakes* in Gedrosia = W. *candeiriawc*, wild.

— *Kyros* in Armenia = W. *carrog*, a torrent, or *carawg*, a wild boar; the *Caravaca* in Murcia, Spain; the *Carawg* in North Wales.

— *Daradax* in Armenia = W. *tardd-wysc*, bursting water; the *Tartaro* in Italy; the *Tartessus* in Spain.

— *Elymander* in Persia = W. *E-llinyn-dwr*, the sharp water?

— *Erindes* in Persia = W. *rhint*, a groove?

— *Manais*, in Persia = W. *manaw*, that extends; the *Menoba* in Spain; the *Menai* in North Wales.

— *Mardus*, a tributary of the Caspian Sea = W. *Marth*, flat.

— *Mygdonius* in Mesopotamia = *mûch-dôn*, the dark wave?

— *Orontes* in Syria = W. *rhont*, playful.

— *Stranga* in Mesopotamia (*S. Epiphanius*.) = W. *ystranc*, trick, the wayward river.

The river *Tonderos*, in Persia (*Pliny.*) = W. *dwndwr*, a loud noise; English, *thunder*; the *Tyndarus* in Laconia.

Mount *Cambalidus* in Persia (*Pliny.*), a branch of Caucasus = W. *cwm-bàl'*, high combe; connected with *Combal*, *Combalaz*, &c., in Switzerland.

Carrhae, a city in Mesopotamia = W. *caer*, the city.

The *Caurarami*, a people in Arabia, whose name meant 'rich in herds' (*Pliny.*) = Erse, *caor*, a sheep.

The *Chomari*, a people east of the Caspian Sea, possibly a remainder of the Kymry.

The *Gumbridae*, a people on the borders of India (*Pliny.*), possibly of the primaeval stock of the Kymry.

The *Turcae* or Turks of Tourkistan = Qu. from W. *twrch*, 'a wild boar,' the symbol of warlike ardour?

The *Uxii*, a people in Persia = Qu. from W. *wysc*, water. Cf. the isle of Uxi off the coast of Peru.

Lychindus, a fen in Armenia = W. *llychwin*, dusky.

Oroandes, a mountain in Armenia = W. *gorvan*, a high place.

SCYTHIA, OR SARMATIA.

The river *Buges* (*Pliny.*) = W. *bwg*, a scare, or *bûch*, a buck; the *Buech* in Provence.

— *Carambukes* (connected with Keltica), (*Pliny.*) = W. *caran-bûch*, the goat's head.

— *Kyrnaba* = W. *chwyrn-wy*, the impetuous water. The *Quirna* on the Simplon; the *Dorovernia* or the *Dwr-chwyrn*, an old name of the Stour in Kent; the *Churn* by Cirencester; the *Cerne* in Dorset.

— *Gerrhus* = W. *garw*, pl. *geirw*, rough. The *Cervo* in Piedmont; the *Arve* by Geneva; the *Garumna* or *Garonne* in France.

— *Hypanis* or *Bog* = W. *wbain*, howling.

— *Silys*, as the Scythians call the Jaxartes flowing into the Caspian (*Pliny.*) = W. *silyn*, the source or outlet of water, or else *sil*, fish-spawn. The *Sela* in Messenia; the *Silis* in Venetia;

the *Sil* in Portugal; the *Sihl* near Zurich; the *Sieule* in Auvergne; the *Seille* by Lons-le-saulnier.

The river *Turuntus* or *Velica* in Russia = Sanskrit, *taranta*, a torrent; *dravanti*, river; Basque, *turunta*, a trumpet; W. *twrwnt*, loud, resonant. The *Tiaranthus* in Moldavia; the *Truentum* or *Tronto* in the Abruzzo; the *Tordino* running into the south Adriatic; the *Tordine* by Tarare (Lyonnais); the *Druentia* or *Durance* in Dauphiné.

The *Abii*, a Scythian people near the Maeotis = perhaps 'gwlad Gavis' in the Triads may refer to them.

The *Budaei* or *Budini* = Erse, *buidhe*, 'yellow' haired.

The *Geloni* (Russia) = W. *alon* or *gelyniou*, enemies?

The *Oor-pata*, 'man-beaters,' as the words meant in the Scythian tongue (*Herodotus*.); a name given to the warlike females, the Amazons = W. *gwr-baeddu*, man-beaters?

The *Roxolani*, the Russians = W. *rhûch-wlân*, rough wool. It is notorious that rude sheepskins still form the garb of the Russian peasants.

The *Thyrsagetae*, a people on the Palus Maeotis = W. *tyrsaeth*, 'draw the shaft,' that is, archers.

Rhiphaei montes, the Ural mountains in Russia = W. *rhiff*, that separates.

Rubeas, a cape on the Northern Ocean (*Philemon*.) = W. *rhîbyn*, a projection.

THE DANUBIAN PROVINCES AND SOUTHERN GERMANY.

The river *Licus* or *Lech* in Bavaria = W. *llug-wy*, bright river.

The *Luxia* in Baetica (Spain); the *Arriège* or (as Froissart writes it) *Liège* in southern France; the *Loxa* or *Lossie* in Sutherland (Scotland); the *Lugg* in Herefordshire; the *Llugwy* in North Wales. Cf. Latin *lux*, *luc-is*, light.

— *Temes* in Transylvania = Sanskrit, *tâmasa*, water. The *Tabbia* in Liguria (Italy; the *Tabuda* or Scheldt in Belgium, allied to the *Tamuda* in Mauritania (*Mela*.); the *Tava* in Moravia; the *Thames* = W. *tâv-wysc*, spreading water; the *Tame* in Oxford-

shire; the *Teme* = W. *Tevidiog* in Salop; the *Tavy* in Devon; the *Tâv* by Cardiff; the *Taw* by Barnstaple; the *Tawy* by Swansea; the *Tay* in Scotland.

The river *Vindo* or Wartach in Bavaria = W. *gwyn-dôn*, the white wave or eddy.

Abnoba, the Schwarzwald or Black Forest in Swabia, the birthplace of the Danube = W. *abwy-nôv*, vehement flow, or *avon-ôv*, the raw or infant river?

Aquincum, Old Buda in Hungary = W. *ach-yn-cwm*, water in the combe.

Artobriga, a town in Noricum (Austria) = W. *arth-brig*, the bear's hill?

Burnum, a castle in Liburnia (*Pliny.*) = W. *bwrn*, an intrenchment.
Born in Auvergne was the castle of the famous troubadour Bertrand De Born.

Campodunum, Kempten a town in Bavaria = W. *dinas y campau*, the city of the games.

Carnicae Alpes, the Alps of Carniola = W. *alp-garnau*, the highlands of cairns.

Carnuntum, Altenburg a town in Hungary = W. *caer-neint*, the fort of torrents.

Kelemantia, a place in Moravia = W. *kelvaint*, stock.

Clunia, Feldkirche in the Tirol = W. *llwyn*, the grove.

Eburodunum, Brunn in Moravia = W. *Dinevwr*, Dinevor.

Gabromagus, Krems a town in Austria = W. *gavr-maes* or *gavrmagh*, the goat's field.

Hercynia sylva, the Black Forest = W. *erch-van*, terrible place?

Idunum, Windischmatrey in Bavaria = W. *y dun*, the hill fort.

Mount *Marmolatia*, one of the Tirolese Alps in the splintered Dolomite district = W. *marmor-lâth*, the chalky wand?

Martiana sylva, the Black Forest = W. *coed-marth*, the heavy wood.

Meliodunum, Milensko in Bohemia = W. *din-mael*, the iron fort.

Meran in the Tirol = W. *marian*, gravelly soil.

Naunia (*Pliny.*), the Val di Non in the Tirol = W. *nonau*, the streams; *naunan*, the ravines.

Pons Oeni, Innsbrück = W. *pont-avon*, river bridge.

Teriolis a castle in the Tirol = W. *tir-iol*, a pleasant spot.

Vendenis a city in Servia = W. *gwen-dinas*, the white fort.

NORTHERN EUROPE.

The river *Albis* or *Elbe* = W. *alb-wysc*, white water. The *Elwy* in North Wales.

— *Nava* or *Naw* in Rhenish Prussia = W. *navawl*, that which forms or deposits soil. The *Nabalia* in Guelderland; the *Nabius* in Keltiberia (northern Spain).

— *Obrincus* or *Moselle* = W. *ob-rhwngc*, loud motion.

— *Rhenus* or *Rhine* = W. *rhe*, to flow.

— *Rotte* by Rotterdam in Holland = W. *rhwth*, wide, open.

The *Arroux* in Burgundy; the *Rother* in Sussex and in Yorkshire; the *Rotha* in Cumberland.

— *Ruhr* near Ruremund in Guelderland = W. *rhawr*, roaring.

— *Scaldis* or *Scheldt* in Holland = W. *isgal-dwys*, thick foam.

— *Viadrus* or *Oder* in Prussia = Erse, *beathra*, water.

— *Vistula* in Poland = W. *gwŷs-twyl*, deep fear?

— *Visurgis* or *Weser* = W. *gwy-sorig*, sullen stream.

The *Aesthonii*, a people on the Baltic, whose language approached the British (*Tacitus, Germania.*) = W. *aes-dôn-wyr*, men of the ample buckler?

The *Borussi* or *Prussians* = W. *brwys*, big well-grown men.

The *Bructeri*, the ancient people of Guelderland = W. *brŵch-twrv*, the excitable? men of strong impulse.

The *Germani* = W. *garm*, the war-cry.

The *Gugerni* or *Sicambri*, a tribe on the lower Rhine = W. *gwg-geru*, the frowning sirs.

The *Lygi*, men of Silesia = W. *llüg-wyr*, the pestilential?

The *Osi* = W. *aws*, defiant?

The *Quadi*, men of Moravia = W. *câd-wŷr*, warriors.

The *Rugii*, men of Rugen in the Baltic = W. *rhwaug*, thick bearded.

The *Ubii*, a tribe of Gauls on the Rhine = W. *wb-wŷr*, the exiles.

Argentoratum, Strassburg = W. *caer-arianrod*, the city of the silver wheel.

Bannomanna, a Kelto-Scythic name anciently applied to some elevated region in the Northern Ocean, probably Norway (*Pliny*) = W. *ban-van*, the highland.

Borbetomagus, Worms on the Rhine = W. *maes-pryved*, the field of worms, that is, serpents, as e.g. the *Worm's Head*, the *Orme's Head* in Wales.

Cronium Mare, the Frozen Sea of the north = W. *môr-crawn*, the congealed sea.

Dort in Holland, called by Froissart *Dourdrech* = W. *dôr-drêch*, the impetuous water.

Maguntiacum, Mainz on the Rhine = from the Erse, *magh*, field.

Manarmanis, Harlingen in Friesland = *man-aerven*, the place of battle.

Rigomagus, Remagen in Rhenish Prussia = W. *rhÿg-maes*, rye-field.

Vosania, Oberwesel on the Rhine = W. *gwÿs-an*, deep river.

ASIA MINOR.

The river *Aesacus* in the Troad. The *Eisack* in the Tirol.

— *Arycaudus* in Lycia = W. *argannaid*, very bright.

— *Karesos* in the Troad (*Homer.*) = W. *cor-wys*, eddying water. The *Corréze* in Aquitaine; the *Corys* in Merioneth; the *Keir-iog* or *Chirk* in Denbighshire; the *Cère* by Aurillac, and the *Cher* by Tours in France.

— *Evenus* in the Troad = W. *e-wenn-wy*, white water. The *Ewenny* in Glamorgan.

— *Hyllus* in Lydia = W. *ull*, sudden.

— *Lamus* in Cilicia = W. *llam*, a leap. The *Lemme* in the Jura, which forms a fine cascade, 'la chute de la Lemme.' The *Leam* by Warwick.

— *Sarus* in Cappadocia = W. *sâr*, wrath, i.e. the angry river.

The *Sars* by Santiago in Spain (*Mela.*); the *Sarine* in Switzerland; the *Saur* in Luxemburg.

— *Siberis* in Galatia = W. *hyverw*, boiling over, inundating.

The *Syverus* in Attica (*Pliny xxxvii. 9*); the *Sybaris* in south Italy; the *Iberus* or *Ebro* in Spain; the *Hyver* in South Wales.

— *Simois* in the Troad = Erse, *sainmh*, quiet. The *Simmen* in Switzerland; the *Semoy* in Belgium; the *Samara* or *Somme* in Picardy.

— *Tarne*, the fountain of the Pactolus in Lydia; the *Atarnes* in Thrace; the *Tarn* in Languedoc; the *Tern* in Salop; the *Tren* or *Trent* in England; the *Trinium* in the Abruzzo.

— *Tembrogius* in Phrygia (*Pliny.*) = W. *têm-bróg*, the swelling expanse.

The lake *Tatta Palus* in Lycaonia = W. *tawd*, extended.

The *Treroi* in Mysia = Erse, *treoirach*, vigorous.

The *Teukroi* = W. *dewr*, stout. These two *Kimmerian* tribes were driven from Mysia by the Thracian Maesi, long before the Trojan war. (*Herodotus.*)

Mount *Berekynthos* in Phrygia = W. *berwyn*, white peak.

— *Bermius* in Macedonia; *Berwyn* in Merioneth.

— *Dindymus* in Galatia = W. *din-dwym*, the sultry fort?

— *Ida* in Asia and Crete = W. *gwýdd*, woodland.

— *Taurus* in Cilicia = W. *torr*, 'the hill' pre-eminently, from *torri*, to break; abrupt. The *Torr* by Glastonbury.

Amorium, a strong town in Phrygia = W. *all-mor*, a secluded spot.

Aspendus, a city in Pamphylia = W. *aspant*, a hollow depression.

Carambis, a promontory of the Euxine = W. *caran-bu*, the ox's head. It was opposite Kriou-metópon in Taurica.

Gordium in Phrygia = W. *gor-ddu*, the black summit.

Pessinus, a town in Galatia, with a richly endowed temple of Cybele = W. *penes-wyn*, the blessed district.

Tavium, the town of the Gallic Trocmi in Galatia (*Pliny.*) = perhaps from Tav, as in *Llandav*. A bishop of Tavium, the Galatian Llandav, attended the Council of Nicæa.

Termessus, a city in Pisidia = W. *têr-maes*, fair field.

Vindia, a place in Galatia = W. *gwent*, an open plain.

THRACE.

The river *Akesines* (*Thucydides*.) = W. *ach-iesin*, bright water.

— *Araros*, an affluent of the Danube (*Herodotus* iv. 48.) = W. *arav*, slow. The *Ararius* or Aar in Switzerland; the *Arar* or Saône in France; the *Are* in Yorkshire.

— *Ardiscos* (*Pliny*.) = W. *hardd-wysc*, fine water. The *Ardèche* in France.

— *Brongos* (*Herodotus*.) = W. *bronawg*, full bosomed.

— *Kontadesdos* = allied to W. *kyndawd*?

— *Tearos*, a salubrious river in Thrace (*Herodotus*.) = W. *têr*, pure. The *Terias* in Sicily (*Thucydides*.). The *Ter* in the north of Spain.

— *Trauos* = Sanskrit, *dravanti*, a river; or W. *traws*, sharp.

The *Tresa* in Lombardy; the *Dranse* in Dauphiné.

Mount *Edon* = W. *e-dun* or *y-ddinas*, the fort.

The *Moesi* = W. *maes-wŷr*, men of the plains; the *Bryges* = W. *brig-wŷr*, hill-men; and the *Thyni* = W. *tywyn-wŷr*, coast-men, between the Danube and the Bosphorus, became the ancestors of the Mysians, Phrygians, and Bithynians of Asia Minor. (*Plini Nat. Hist.* v. c. 32.)

The *Thrakes*, presumably Keltic in origin = W. *trêch-wŷr*, the more powerful.

MACEDONIA.

The river *Echedorus* = W. *ech-dwr*, parent of water.

— *Eordaeos* = W. *hwrdd*, the ram.

— *Erigonos* = W. *e-rhig-on*, the water groove.

— *Genusus* (*Lucan*.) = W. *gwen-wysc*, fair water.

— *Lydius* = W. *llwyd*, the gray river.

— *Lynkestos* = W. *llyngc-kêst*, the swallowing paunch.

— *Rhoedias* (*Pliny*.) = W. *rhwydd*, free.

— *Strymon* = W. *ystrym-on*, the main stream.

— *Suemis* = W. *swyv*, foam.

Mount *Pimpla* = W. *pwmpyl*, a knoll or projection.

GREECE.

The river *Achelous* in Aetolia = W. *achel-wysc*, water in the covert.

— *Acheron* in Aetolia = Erse, *achar-on*, sharp river.

— *Alphaeus* in Arcadia = W. *alp-wysc*, water of the highland.

— *Amphrysos* in Thessaly = W. *amvrwys*, luxuriant around.

— *Balyras* in the Peloponnesus (*Pausanias*.) = W. *ballasarn*, blue.

The torrent *Balira* in the valley of Andorra in Spain.

The lake *Boibeis* in Thessaly, that of old inundated the country = W. *baw*, slime, mud.

— *Bolbè limnè* in Macedonia (*Thucydides*.) = W. *llyn-bòl*, expansive lake.

The river *Charadros* in Phocis = W. *rhaiadr*, waterfall.

— *Kelydnos* in Epirus = W. *kelyddon*, the brakes or coverts.

— *Kephissos* in Attica = W. *kýff-wysc*, the main water.

— *Kladaos* in Arcadia (*Xenophon*.) = W. *cleddeu*, sword; or, possibly, *chwyd*, warm. The *Cleddeu* in Pembrokeshire; the *Chwyd* in Denbighshire; the *Clyde* in Scotland; the *Glyde* in Ireland.

— *Kokytyos* in Epirus = W. *crôch*, violent; or, *côch-chwýdd*, red swelling.

— *Crathis* in Achaia = Erse, *crathaidh*, tremulous.

Dirkè, a fountain near Thebes = Erse, *dearc*, an eye.

The river *Eurotas* in Laconia = W. *rhêth*, the wide river.

— *Iardanos* in Crete (*Hesiod*.) = W. *ir-ddôn*, the fresh wave. The *Eridanos* or Po, 'nullo amnium claritate inferior' (*Pliny iii. 16*); the *Irthing* in Cumberland.

— *Ilissos* in Attica = W. *il-wysc*, the bubbling water.

— *Ladon* in Arcadia = W. *llydan*, the broad. The *Loddon* in Hants.

— *Lethè*, the fabled river of oblivion = W. *llaith*, death.

Libethra, a fountain in Magnesia = W. *llethyr*, steep.

The river *Minykos* in Thessaly (*Homer*.) = W. *mynych*, rapid. The *Mincius* in north Italy.

— *Neda* in Arcadia = W. *nêdd*, whirling. The *Neaethus* in Cala-

bria; the *Nide* in Lorraine; the *Nethe* in Belgium; the *Nëdd* or *Neath* in Glamorgan; the *Nidd* in Yorkshire; the *Nith* and the *Nethan* in Scotland.

The river *Olbios* in Arcadia = W. *elwy*, the joyous. The *Elwy* by S. Asaph.

— *Olyras* near Thermopylae = W. *llyr*, water. The *Liris* in south Italy; the *Laeros* in Spain (*Mela.*); the *Laira* by Plymouth; the *Liger* or *Loire* in France; the *Leir* by Leicester (*Caer-lyr*), now corrupted into Soar.

— *Peneios* in Thessaly = W. *pen-wysc*, head water.

— *Selimnos* in Achaia = W. *selwyn*, keen. The *Selune* in Normandy.

— *Thyamis* in Epirus. The *Tamega* in Portugal; the *Teivi* in South Wales; the *Teviot* in Scotland.

The *Achai*, the ancient stock of Greeks = W. *ach*, water; the sea-men.

Acarnania, a wild part of Greece = W. *allt-garn*, craggy steep.

Aetolia, a district whose inhabitants were reckoned the most wicked in Greece = W. *aethawl*, prickly, offensive.

Ambrakia, a city of Epirus at the end of a gulf = W. *amffrach*, at the bend; Latin, *amfractus*.

Arakynthos, a mountain in Greece = W. *aran-gwyn*, the white mountain.

Arcadia in the Peloponnese = W. *ar-goed*, the wooded upland.

Lyktonia, a submerged land under the Aegean sea = W. *llug-tôn*, the luminous strand.

Marathon in Greece = W. *marth*, flat, the plain.

Skyros, an isle in the Aegean = W. *esgair*, the spur. Cf. the *Skironia saxa* in Attica, and the *Skerries* off Mona.

Tenedos, an isle in the Aegean = allied with *Ynys Daned* or *Thanet* in Kent.

Trikaranon, a Greek fortress (*Xenophon.*) = W. *tri-caran*, the three headed.

Cambunii montes in Thessaly = W. *cam-bryniau*, the bent or beetling hills.

- Mount *Erymanthos* in Arcadia = W. *eiry-mynydd*, 'snowy mountain.
- *Hymettos* in Attica, famed for honey = W. *y mêdd*, mead?
- *Maenalos* in Arcadia = W. *maenawl*, stony.
- *Olympos* in Thessaly = W. *lwmp*, a mass.
- *Ordymnos* in Lesbos = W. *gor-ddwvn*, precipitous.
- *Othrys* in Thessaly = W. *uthyr*, terrible.
- *Parnassos* in Boeotia = W. *pâr-naws*, spear of nature.
- *Pelinaion* in Chios (*Strabo.*) = W. *pellenn*, a round mass.
- *Pindos* in Thessaly = W. *pen-dwys*, massive head.
- *Saokè* in Samothrace = W. *sawch*, an heap.
- *Skardos* in Dalmatia = W. *esgair-du*, the black spur.
- *Tilphyssos* in Boeotia = W. *Diphwys*, precipitous, in Merioneth.
- Ascra*, a mountain village in Boeotia = Erse, *atsgeir*, mountain;
W. *esgair*.
- Bembinadia*, another name of the Nemean wood in Arcadia (*Pliny*,
iv. 6.) = Erse, *Beinn-feadha*, the woody heights.
- Blenina*, a town in Arcadia (*Pausanias.*) = W. *blaenau*, the ex-
tremities of a vale.
- Boeotia*, a province rich in pastures = W. *buod*, oxen.
- Brilessos*, a mountain in Attica = W. *breihw*, a rose.
- Calydon*, a forest in Actolia = W. *kelyddon*, the coverts.
- Candavia*, a mountain district of Epirus (*Cicero.*) = W. *cân-dân*,
white spread.
- Cnidos*, a town in Caria = W. *cnêd*, 'a crop,' fruitful.
- Daulis*, a city of Phocis = W. *dôl*, a dale.
- Dodona*, a city of Epirus = W. *dawd-on*, water-deposit.
- Doris*, a district on the Kephissos = W. *dêr*, water.
- Ialysos*, a city in Rhodes = W. *iâl-wys*, fair water.
- Ithake*, the home of Odysseus, termed by Homer *hyliessa*, 'the
wooded' = W. *gwyddawg*, of the same meaning.
- The *Lokroi Opuntioi*, near Boeotia = W. *Lloeigrwys Epynt*, the
Ligurians of the upland slopes.
- Mount *Tomaros* in Thesprotia = W. *tô-mawr*, great roof.

SICILY.

The river *Alabus* = W. *alaw*, a water-lily.

— *Damyrias* (*Plutarch.*) = Sanskrit, *tamasa*, water. The *Tamara* in Spain; the *Tamar* in Devonshire.

— *Delas* = W. *du-las*, dark blue. The *Dulas* in North and South Wales; the *Douglas* in Lancashire and in Scotland.

— *Gela* (*Thucydides.*) = W. *geleu*, that which flows imperceptibly. The *Geleu* in Denbighshire.

— *Herminium* = W. *ir-avon*, fresh river. The *Irvon* in Radnorshire; the *Irvine* in Scotland.

— *Motychanes* = W. *mwth-uchenaid*, rapid murmuring.

Mount *Acragas* = W. *y graig*, the rock.

— *Aetna* = W. *aeth-nêv*, piercing the sky.

— *Argennum* = W. *ar-gwyn*, the white upland.

— *Eryx* = W. *erch*, terrible.

— *Hybla*, famed for its honey W. *hyvelydd*, the sun.

— *Lilybæum*, a cape = W. *llob*, bulging out. Cf. *Lopper*, an extension of Mount Pilatus into the Lake of Lucerne.

— *Malimnus*, full of apple-trees = W. *aval-llwyn*, apple-grove.

Mergantium, a city = W. *mor-gaint*, great plain.

Rhodunia, the crater of Aetna (*Livy.*) = W. *yr odyn*, the lime kiln.

Tauromenium, a city = W. *tawr-meini*, the formidable walls.

ITALY.

The river *Acalandrus* in South Italy = W. *ach-lawnder*, abundance of water.

The lake *Acherusia* in Campania = W. *achrwys*, plenty.

The river *Akiris* in South Italy = W. *agwyr*, winding.

— *Addua* in Lombardy = W. *add-wy*, redundant water? from its destructive floods.

— *Aesar* = W. *aeserw*, bright.

— *Albula*, the primitive name of the Tiber = W. *alp-ul*, the high-land stream.

- The *Aponi Fontes*, Abano in Venetia = W. *Iffynnon Aban*, the tumultuous spring.
- The river *Aprusa* in South Italy = W. *cbr-wys*, quick water.
- Artakia*, a fountain among the *Laestrygones*, a Keltic people in Campania, signifying 'the bear's fountain' (*Apollonius Rhodius*.) = W. *Arthog*, a name known near Barmouth in Wales.
- The river *Clanis* in Etruria = W. *glân*, fair. The *Glane* by Romont in Switzerland; the *Clain* in Poitou.
- *Bedesis*, near Ravenna = W. *bedw-wys*, the birch river; also called the *Ronco* = W. *rhongca*, hollow. The *Rance* in Brittany.
- *Bormida* in Piedmont = Erse, *borram*, to swell.
- *Bradannus* in Calabria = Erse, *bradan*, a salmon.
- *Clitumnus* in Campania = W. *lliv-dwv*, deep stream.
- *Clusone* in Piedmont = W. *glwys-on*, pure water.
- *Crevola* on the Simplon = W. *crév*, a cry.
- *Dobbia* in Piedmont = W. *dyvi*, deep; Erse, *dubh*; W. *dii*, black. The *Iduba* in Arragon; the *Dubis* or *Doubs* in Burgundy; the *Douve* in Normandy; the *Dove* in Staffordshire; the *Dovey* in North Wales.
- *Galesus* in Calabria = W. *gâl-wys*, fair water.
- *Grana* in Piedmont = W. *grân*, lustre.
- *Hylas* in Calabria = W. *ul-làs*, blue water.
- *Iria* or *Scrivia* in Lombardy = W. *ir*, fresh; *ysgriv*, jagged.
- *Labinius* in North Italy = W. *llavyn*, a blade or sword.
- *Lambrus*, an affluent of the Po = W. *llamre*, swift.
- *Libarna* or *Lavagna* in the Apennines = W. *lliveiriain*, flowing in a torrent.
- *Lima* and *Lemuris* in the Apennines = W. *lliv*, torrent. The *Limia* in Portugal.
- *Medama* in Calabria = W. *mëdd-avon*, soft stream.
- *Merula* in Liguria = W. *mër-ul*, rich water.
- *Metaurns* in Calabria = W. *mêd-tawr*, flowing surface.
- Neminia*, a fountain in Samnium, allied to *Nevyn* in North Wales and to *Nemausus* or *Nismes* in its meaning, 'sacred.'

- The river *Olane*, a tributary of the Po, (*Pliny iii. 16.*) now the *Olona* by Milan = W. *alon*, harmony. The *Alagnon* in Auvergne; the *Aulne* in Brittany; the *Alaunus*, *Allen*, or *Avon* in Dorset; the *Alne* by Henley-in-Arden; the *Alne* in Northumberland; the *Alun* in Flintshire; the *Allan* in Scotland.
- *Ollius* or *Oghio* in Lombardy, a turbid stream = W. *gwyllt*, wild. The *Ulla* by Sant, Iago in Spain; the *Olle* in Dauphinè; the *Oltis* or *Lot* (a wild stream) in the Cevennes.
 - *Pactius* in Apulia = W. *paith*, a straight course.
 - *Pisaurus* = W. *pisawr*, spouting, gushing.
 - *Rubicon* = W. *rhuw-ig*, red and impetuous.
 - *Rutuba*, Rotta near Ventimiglia = W. *rhudd-wv*, the red stream.
 - *Sabatus*, an affluent of the Vulturnus = W. *savaddon*, calm.
 - *Sarnua* in Venetia = W. *sarnau*, the stepping-stones.
 - *Scultennia*, an affluent of the Po = W. *ysglent*, rebounding.
 - *Sermenta* in Val Sesia = W. *servan*, dizzy.
 - *Sertta* in Piedmont = W. *serth*, precipitate.
 - *Sessites*, Sesia in Piedmont = W. *swysiad*, impulse. The *Suze* in West Switzerland.
 - *Tanager* in Calabria = W. *tân-agwyr*, spreading awry, winding.
 - *Tanarus* or *Taranus* = W. *taran*, thunder. The *Tarannon*, an affluent of the Severn in North Wales.
 - *Taro* in the Apennines = W. *târ*, shock.
 - *Tilaventum* in Friuli = W. *tail-avon*, river deposit.
 - *Timavus* in Venetia (with hot springs) = W. *twym-avon*, warm river.
 - *Tinea*, near Nice = W. *tywynnu*, flashing. The *Tyne* in Scotland.
 - *Tosa* or *Toccia* in Piedmont = W. *tocc*, quick. The *Toss* by S. Gall in Switzerland; the *Touques* in Normandy.
 - *Umbro* or *Ombrone* in Italy = W. *Hymyr*, the Humber.
 - *Vesciris*, by mount Vesuvius = W. *gwescrydd*, agitated.
 - *Vesubia*, near Nice = W. *gwés-wv*, water in motion.
 - *Vulturnus* in Campania = W. *gwyllt-dwrn*, wild eddy.
- Larius lacus*, the Lake of Como = W. *llary*, gentle.

Mandurium in Apulia = W. *mann-dwr*, place of water.

Pantanus lacus = W. *pant-an*, river in a hollow.

Papyrius or lake of Bracciano = W. *llwch-pabwyr*, reedy lake.

Sabatinus = W. *llwch-savaddon*, the calm lake.

Sebinus lacus, the lake of Iseo in Lombardy = W. *llwch-sebin*, the confined lake.

Siacha, a Kimmerian name of lake Avernus near Cumae, preserved by John Tzetzes = W. *sých*, dry, of volcanic origin.

Trasimenus, a lake famous for the defeat of the Romans = W. *traws-vann*, the ill-omened place.

Mare Tyrrhenum, the Tuscan Sea = W. *Môr Teryn*.

Mountains: *Col d'Albergian* in Val Pellice in Piedmont = W. *al-brig-gain*, the high white summit.

— *Alburnus* in Lucania = W. *al-bwrn*, a mighty heap.

— *Alpes* = W. *Mynneu*, from the Latin *montes*, the mountains.

— *Apenninus* = W. *penn-wyn*, white head.

— *Balmadant* in the Vaudois valleys = W. *bal-mawdd-ddant*, the peak of the expanding tooth. *Serre le Cruel*, 'the cruel saw,' is another Vaudois locality.

— *Balsille* = W. *bál-sil*, the peak of the outlet.

— *Bolca*, near Verona = W. *bwłch*, jagged, basaltic.

— *Braulio*, a portion of the Stelvio = W. *brawl*, swelling out.

— *Braus*, and *Mont Brouis* above Nice, (covered with lavender) = W. *brwys*, luxuriant.

— *Brenner*, an Alpine pass = W. *brc-en*, the summit.

— *Broglia*, by Courmayeur = W. *brawl*, swelling.

— *Cenis* = W. *kean* or *penn-wysc*, head of the water.

— *Kiminius* in Etruria = W. *kevn*, the back or high ridge.

— *Coelius*, one of the hills of Rome = Erse, *coill*, a wood.

— *Col d'Arteréva*, near Courmayeur in Piedmont = W. *bwłch-arthrêv*, the pass of the huge bear.

— *Cunarus*, now Mount Corno, the highest peak of the Apennines = W. *cûn-aran*, the chief mountain.

— *Garganius* = W. *y gaer-gann*, the white fort.

— *Gaurus*, near Naples = W. *gawr*, azure?

- Mountains: *Genèvre* = W. *gwen-vre*, the white summit.
- *Gingunum* in Umbria = W. *pen-gwyn*, white crest.
 - *Graiae Alpes* = W. *creigiau*, the rocks.
 - *Grivola* in Piedmont = W. *criviawl*, indented.
 - *Hirpinus* in Samnium = W. *hir-pen*, the long head.
 - *Lucretilis* (*Horace.*) = W. *llüg-crethyll*, bright.
 - *Muanda* and *Moud*, two passes in Val Sesia in Piedmont = W. *bwlech-y-mant*, 'the pass of the mouth' or opening.
 - *Oropa* in Piedmont = W. *yr hôb-allt*, the swelling height. *Y Robell*, a mountain in Merioneth.
 - *Penninae Alpes* = W. *alpau penwyn*, white topt high crags.
 - *Stelvio* = W. *ystelw*, rude.
 - *Taburnus* in South Italy = W. *ta-bwrn*, spreading mass.
 - *Tersiva*, a snowy summit of the Graian Alps = W. *têr-swyv*, clear ice.
 - *Turlo*, an Alpine pass in Piedmont = W. *twrlla*, a marmot.
 - *Vesula* or *Viso* = W. *syll-va* or *gwydd-va*, place of vision. The latter denotes in Wales the summit of Snowdon. Cf. Mount *Voidhia* by Patras in the Morea.
- Tribes or nations: The *Bruttii* on the strait of Messina = W. *brwyd*, 'rent,' with allusion to the country.
- *Falisci* in Etruria = W. *ffûl-wysc*, whirling water.
 - *Genauni*, the Keltic tribe of the Val d'Agno in North Italy = W. *gwynion*, the fair race.
 - *Hernici*, a people of Latium, so called from Herma, in the Sabine tongue, signifying 'stones' = Erse, *cairneach*, stony; W. *arennigion*, mountaineers?
 - *Iktymuli* in the Val Anzasca = W. *îth-mwl*, a mass of wild corn.
 - *Laestrygones*, a Kimmerian people who were 'sons of Neptune,' i.e. *pirates* in South Italy before Homer's time = W. *llesteir-iawg*, obstructive.
 - *Lebui*, between Brescia and Verona = W. *llêb*, pale yellow.
 - *Lepontii* in the Val d'Ossola = W. *lle-pant-wys*, they of the glens.
 - *Liguris* of West Italy, probably the same as the Iberi of Spain and the Lloegrwys of Britain = W. *llyr*, 'the sea,' seamen.

Tribes or nations: *Ombrici* or *Umbri*, a people of Illyricum and of Italy = W. *Kymry*.

— *Salassi* in the Val d'Aosta = W. *salw-wás*, sickly men. Perhaps cretinism early prevailed there.

— *Taurini*, near Turin = W. *torr*, a steep hill.

— *Veneti*, the men of Venice and of Vannes in Brittany = W. *Gwynedd* and *Guenet*, the fair country; North Wales.

— *Vestini* in Samnium = Erse, *luchd-faistine*, wizards.

Abella, a town in Campania = Erse, *abhal*, apple.

Anxur, "in the language of the Volsci" (*Pliny iii.* 5.) the name of Tarracina = W. *aeserw*, bright.

Apulia, a province of South Italy, = W. *Gwlad y Pwyl*. (*Brut y Tywysogion*, A.D. 1260.)

Ardea, a city in Latium = Erse, *airde*, height.

Ariminum in Gallic Italy = W. *ar-vin-wy*, on the water's edge.

Arpinum, a town in Samnium = W. *ar-pen*, the high summit.

Bagnasco, a place in the Apennines = W. *bann-wysc*, height of the water.

Balmuccia in the Val Sesia = W. *bâl-mûch*, the dark peak.

Bantia in Campania = W. *bant* (in Gwentian dialect), upland.

Barderate, Brà a town in Piedmont = W. *barr-derwaidd*, the oak summit. This may have been its Liguro-Keltic name; but Sir Francis Palgrave derives Brà from *brauda*, broad, a Teutonic word which could scarcely date earlier than the Lombard occupation in the sixth century.

Beneventum in South Italy = W. *pen-gwent*, head of the champain.

Bergomum in North Italy = W. *brîg-cwm*, end of the combe.

Bregaglia, a valley in North Italy = W. *brêg-acl*, brow of the fissure.

Brembana, a valley in the Bergamasque = W. *brêen-bân*, the conspicuous summit.

Brianza, a hilly tract near Como = W. *brigant*, the summit.

Brixia, Brescia in Lombardy = W. *brwysg*, inebriate.

Burgum Ausugii in Venetia = W. *bwrch-awsog*, defiant rampart.

Kaecubum in Campania, famed for its wine = W. *cae-cwv*, the sloping enclosure.

Kaere in Etruria, and *Carrea* or *Chieri* in Piedmont = W. *caer*, a walled city.

Caesena in Umbria = W. *cae-sena*, the fort of the Ra-sena.

Calabria in South Italy = W. *cala-vro*, the point of the land.

Camere in Calabria (*Ovid. Fasti.*) = W. *ca-mêr*, the marrow or rich field.

Camers in Etruria = W. *ca-Mawrth*, 'Mars' field.

Camonica, a valley in North Italy = W. *dôl-cammawn*, the valley of battle.

Canterium, a headland in Umbria = Erse, *kean-tîr*; W. *pen-tîr*, headland. Cf. *Cantire* in Scotland.

Canusium, a town of Apulia on the Aufidus, a violent stream = W. *cann-wysc*, white water.

Caralis, a seaport in Sardinia = W. *caer-heli*, city of the salt sea.

Carbantia, an old town in Lombardy = W. *caer-pant*, city in the hollow.

Caristum in Lombardy = W. *caer-wys*, city on the water.

Carmagnola in Piedmont = W. *caer-maenawl*, fort in rich soil.

Carseoli, a city of Tuscany = Erse, *caiseal*, the bulwark.

Casilinum in Latium. Cf. *Caer-silin*, Silchester, to the venerable ruins whereof Pliny's words still apply, as to the Italian city of yore—'Sunt et morientis Casilini reliquiae,' iii. 5.

Casmona in Liguria = W. *câs-môn*, the isolated fort.

Cas-uent-illan-um in Umbria = W. *câs-gwent-y-llan*, the fort of the meadow-land.

Cherasco in Piedmont = W. *clær-wysc*, clear water.

Clastidium, Casteggio in Liguria = W. *clâs-tîd*, the people's hold.

Claterna in Cis-alpine Gaul (*Cicero.*) = W. *llad-wern*, the rich meadow.

Comum or *Como* = W. *cwm*, a combe.

Corfinium in Umbria = W. *côr-ffin*, the border fort.

Corioli in Latium = W. *côr-iol* (*iawl*), the choir of worship.

Covlo, an impregnable Venetian fort = Erse, *comhla*, a horn.

- Cumae*, a Kimmerian city in Italy = W. *cymmau*, the glens.
Cumero, a headland in Picenum = W. *penrhyn Kymry*.
Dervio on the lake of Como = Armoric, *derv*; W. *derw*, an oak.
Duggia, Val, in Piedmont = W. *dol-dduawg*, the dark valley.
Eporedia, Ivrea, in a district anciently inhabited by Kelts (Galli Insubres) = W. *ebol-rhydd*, the free colt. Pliny says, "The Gauls call good horsebreakers Eporedicae," iii. 17.
Eza, a fort above Monaco = Erse, *ais*, hill-fort.
Felsina, the Umbrian name of Bologna, "cùm princeps Hetruriæ esset" (Pliny iii. 5.) = W. *gwely-Sina*, the settlement of the Ra-sena' or Etruscans. (Archd. John Williams, *Essays*.)
Fesulae, Fiesole by Florence = W. *gwêl-îl*, the place of water.
Ilva, the isle of Elba = W. *il-va*, the place of ferment. Qu. whether of old volcanic?
Laberii campi in Campania = W. *llavyr*, spreading out.
Lanuvium, a town = W. *llan-îw*, moist spot.
Laveno on lake Maggiore = W. *llawen*, joyous.
Liternum, a town in Campania = W. *llwyd-wern*, gray swamp.
Lucania, a province of Italy = W. *llug-gain*, fair light.
Luna, a Ligurian city near Spezzia = W. *llwyn*, a grove.
Maggia, Val, in Piedmont = W. *dol-mai*, the open valley.
Mantua, city surrounded by water = W. *mant-wy*, mouth of the water.
Masuentum in south Italy = W. *maes-gwent*, the open field.
Mediolanum, Milan = Erse, *magh-lan*; W. *maes-lân*, fair meadow; or W. *midlan*, field of battle.
Mendrisio at the foot of craggy Monte Generoso = W. *meini-dyrys*, intricate stones.
Mevania in Umbria = W. *mei-van*, the open spot.
Morbiniu in Val Tellina = W. *morben*, the headland.
Okelum, Exilles in Piedmont = W. *uchel*, high. Cf. *Okelum promontorium*, Spurnhead.
Olloccia, Val, an offshoot of Val Anzasca = W. *Dyffryn-Golych* (Glamorgan), the vale of worship.
Ravenna, the great harbour of the Romans, a town of the Sabines, originally Umbri or Kymry = W. *yr hawyn*, the haven.

Raudii campi, near Milan = W. *campau rhawdd*, open plain.

Rhegium on the strait of Messina = *rhwyg*, a rent.

Rigomagus, Trino in Lombardy = W. *rhŷg-vaes*, the rye field.

Roncalia, a famous plain by Milan = W. *rhonca-cail*, hollow field.

Sabatia, Savona in Liguria = W. *savaddon*, the calm water.

Segusio, Susa = W. *seg-wysc*, the inaccessible stream.

Seriana, Val, in the Bergamasque = W. *dôl-seirian*, bright valley.

Sylva Sila, a forest in the Apennines = W. *coed-selw*, the remarkable wood; as in Selwood Forest.

Tarpeium saxum, a rock at Rome = W. Erse, *tarp*, a clod.

Tifernum in Umbria = W. *tŷ-gwern*, house in the meadow.

Tignlia, a Ligurian town on the *bend* of the Gulf of Genoa = Erse, *tigh-uileann*, the house at the elbow or bend.

Treba, a town of the Aequi = W. *treva*, town.

Trebula, a town in Samnium = W. *tre-bala*, the town where streams meet.

Ulvernum = W. *ul-gwern*, the moist meadow.

Venusia in Apulia = W. *gwen-wysc*, white water.

Verkellae in Piedmont = W. *gwer-kyll*, camp of the hazels.

Verona in Lombardy = W. *gwer-on*, camp by the river.

SAVOY AND SWITZERLAND.

The lake *Acronius*, or of Constance = W. *achrwm*, curved.

The river *Birse* in Val Moutier = Erse, *bir*, water.

— *Brida* in Savoy = W. *brid*, eruption, i.e. of mineral waters.

The *Brid* by Bridport in Dorset.

— *Broye* by Morat = W. *brêch*, foam or ferment. The *Brigus* or Barrow by Waterford in Ireland. (*Ptolemy*.)

— *Kander* near Thun = W. *cann-dŵr*, white water.

— *Divona* or Divonne, near Nyon = W. *dwyv-on*, divine water.

The *Deba* in Spain; the *Deva*, *Dyvr-dwy*, or *Dee* in Scotland and Wales.

The *Doron* in Savoy = W. *dŵr*, water. The *Deveron* by Banff in Scotland.

- The *Limagus* or Limmat by Zurich = W. *lliv-vagh*, meadow-flood.
- *Muotta* in Schwyz = W. *mwyth-wy*, rapid water. The *Meduacus* or Medway in Kent. The *Mowddwy* in Merioneth.
- *Reuss* by Lucerne = W. *rhwys*, vigorous. The *Reus* in Spain; the *Reissouse* by Bourg-en-Bresse.
- *Venoge* in canton Vaud = W. *gwenog*, white stream.
- Mountains: *Arolla*, a glacier in Val d'Anniviers = W. *aroll*, a rift or split.
- *Piz de Bernina* in the Grisons = W. *pig-berwyn*, the peak of the white rift.
- *Bre*, near Lugano = W. *bre*, summit. *Moel-vre* in Merioneth.
- *Brenets* in the Jura = W. *bre*, summit. Dent de Brenleir; Col de Bréona in Val d'Herins.
- *Piz de Cambrena* in the Grisons = W. *pig-cambre*, the peak of the crooked summit.
- *Kervin*, the steepest of the Alps = W. *gerwin*, harsh.
- *Dent de Nivolet* in Savoy = W. *dant-nivwl*, tooth of the cloud.
- *Dent d'Oche* in Chablais = W. *dant-och*, tooth of pain, from its escarped sides.
- *Foroglio* in Val Bavona = W. *ffor-wyllt*, wild pass.
- *Gemmi* in Valais. Its Kymric equivalent would be *Yr Eivl* in North Wales; Latin, *gemelli*, the twins.
- *Jazi*, *Cima di*, on Monte Rosa = W. *iäs*, chill, unless the name is of Saracenic or Arabic origin.
- *Jura*, a long chain *green* to the summit = W. *ir*, green.
- *Marcheiruz*, *Col de*, in Vaud = W. *march-cirw*, the great cascade.
- *Moleson* in West Switzerland = W. *moel-es-on*, the bare hill of the water-shed.
- *Mons Javis*, Mont-joie, the Great S. Bernard = W. *mwnt-Jou*, Jove's mount.
- *Fanoise*, *Col de la*, in Savoy = W. *gwanas*, the bulwark.
- *Voketius*, the Botzberg between Basle and Zurich = W. *gwo-gwydd*, an incline.
- The *Allobroges* in Savoy = W. *all-bro-gwys*, the foreigners.

The *Ambrones*, a Gallo-Teuton tribe that fought C. Marius, B.C. 101 = Erse, *ambra*, noble. Nennius makes them the same as the Ald-Saxons. Were they not akin to the Italian Umbri and our Kymry?

— *Rauraci*, a Gallic tribe by Basle = W. *rhawr-ach-wŷr*, the men of the roaring water, with allusion to the Rhine.

— *Rhucantii*, a tribe in the Prättigau = W. *rhûg-gaint*, the broken ground. Its rocks are singularly escarped. Rugantyn is yet a place in Radnorshire.

— *Tugeni* of Zug = W. *tud-gain*, the fair folk.

Aesch, many places so called = Erse, *easc*, water.

Aganum, S. Maurice in Valais = W. *agen*, a rift.

Aventicum, Avenche = W. *cwm-avonydd*, the combe of rivers.

Auxuma, Aimé in the Tarentaise = W. *ach-wv*, water-in-motion.

Berigentrum, Bourg S. Maurice in Savoy = W. *Bêr-Cyndrwyn*, the pike of the Kentrones.

Bourget under Mont du Chat = W. *bwrch-gêth*, the terrible wall?

Bramovicum, Bramante, a forest and fort in Savoy = W. *brân-wîg*, 'the dark clearing' in the forest.

Bregentium, *Bregenz*, and *Briga* = W. *brig*, summit.

Darentasia in Savoy = W. *tarau-wysc*, thundering water.

Eburodunum, Yverdun in Vaud, and Embrun in Dauphiné = W. identical with Dinevor in South Wales.

Epaona, Evionnaz in Valais = W. *eppynt*, the slope.

Evian in Savoy. Cf. *Eivionydd* in Carnarvonshire.

Gunodurum on the Rhine = W. *gwyn-dŵr*, white water.

Haute-Combe in Savoy = W. *allt-y-cwm*, the steep of the combe.

Lenincum, Chambéry in Savoy = W. *llyn-yn-cwm*, the lake in the combe, from Lake Bourget.

Octodurum, Martigny in Valais = W. *gwŷth-dŵr*, angry water, from the devastations of the Dranse.

Solodurum, Soleure = W. *swl-dwr*, soiled water.

Tallore on the lake of Annécý = *tâl-llŷr*, end of the water.

Tavannes or *Dur-van* in west Switzerland = W. *dŵr-vann*, place of water.

- Thonon* in Chablais = W. *twyn*, an eminence. Cf. *Tunnun* in Numidia. Thonon rises steeply above Lake Lemán.
- Turicum*, Zurich = W. *dwr-y-cwm*, the water of the combe.
- Ugine* in Savoy, famous for its cattle-fair = W. *ychain*, oxen.
- Vindonissa*, "on a narrow hill between the Aar and the Reuss" = W. *gwyn-dyno-wysc*, the fair plot by the water.
- Vitodurum*, Winterthur = W. *gwŷth-dŵr*, impetuous water.
- Yvonand*, near Neuchâtel = W. *y-ffyniawn*, the fountain.

SPAIN AND PORTUGAL.

- The river *Aturia* in Keltiberia = W. *dŵr*, water.
- *Fluvia*, an affluent of the Ebro = W. *ffloyw*, bright. The *Floye* near Dinant in Belgium; the *Floyosc* in Provence = W. *ffloyw-wysc*, bright water.
- *Ivia* among the Artabri of Spain, "etiamnum Kelticae gentis" (*Mela*.) = W. *gwy*, water. The *Wye* in South Wales; the *Wye* in Derbyshire; the *Wey* in Dorset.
- *Ketobrica*, St. Ubes in Portugal = *kêth-brig*, frowning hill.
- *Llobregat* in Spain = W. *llwv-bregawd*, the leap in the fissure.
- *Menlascus* or *Orio* in Biscay = W. *maen-llasawg*, blue stones.
- *Minus* or *Minho* in Galicia = W. *myn-wy?* The *Monnow* by Monmouth; the *Munda* or *Mondego* in Portugal = W. *mwyn-wy*, the gentle water.
- *Ozecarns* in Portugal = W. *wysc-arw*, rough water. The *Oscarus* or *Ouche* in Burgundy.
- *Sicannus*, an affluent of the Ebro (*Thucydides*.) = W. *sych-an*, dry river.
- *Tagus* in Portugal = W. *tawch*, the sea-like or broad river.
- *Tordera*, an affluent of the Ebro = *twrdd*, noise.
- *Tulcis* by Tarragona = W. *twrch*, wild boar. *Avon Twrch* in Merioneth.
- *Urtium* in Baetica = W. *wyre*, spreading. The *Wyre* in Lancashire; the *Wyre* in Cardiganshire.
- *Vernodubrum* in the Pyrenees = W. *gwern-dwvr*, watery meadow.

Dirkenna, a cold fountain in Keltiberia (*Martial.*) = W. *dŵr-cain*,
-white water.

Mountains: *Mariani montes*, the Sierra Morena = W. *mynydd Meirion*, the neat-herd's mountain.

— *Vindius* in the Asturias = W. *min-ddŷ*, the black edge.

The *Concani*, a people in Biscay = W. *kean-cann*, white headed.

— *Nertobriges*, a Keltiberian tribe = W. *nerth-brîg*, strong summit.

— *Turdilani* in south Portugal = W. *twrdd*, tumultuous.

Abobrica, a town in Portugal = W. *avon-brîg*, river's summit.

Alaba, a city of Keltiberia = W. *alav*, wealth?

Atialdunum in Baetica = Erse, *aith-aoil-dun*, fort of the limekiln.

Brigantium, Corunna = W. *brig-gaint*, extremity of the plain.

Caladunum in Galicia = W. *din-gal*, fort of the peak.

Calagurris in Keltiberia = W. *clegyr*, a rock.

Clunia, "Keltiberiae finis" (*Pliny* iii. 3.) = W. *llwyn*, grove.

Conimbrica, Coimbra in Portugal = W. *conyn-brig*, the verge of the hill.

Contrebia in Keltiberia = W. *kyn-trev*, chief town.

Fontarabia in Biscay = W. *ffynnon rheibus*, rapid source.

Lastigi in Keltica (south Portugal) = W. *llastig*, hemmed in.

Lucentum or Alicant in Spain = W. *llŷg-gaint*, bright plain.

Menosca in Biscay = W. *mann-wysc*, the place of water. Also,
Manosque in Provence.

Pompelo, Pampeluna in Navarre = W. *pwmpyl*, a knoll.

Saguntum, "in Kelticâ" (*Pliny*, iii. 1.) = W. *Caer-Seïont*. Cf. *Caer-Seïont* or Caernarvon.

Talabrica in Lusitania = W. *tâl-e-brîg*, the verge of the summit.

Talamina in Galicia = W. *tâl-avon*, the head of the river.

Vergentum, a town in Baetica = W. *gwer-gwent*, the men of the plain.

Vertobrige, a Keltic town in Baetica = W. *gwerdd-brîg*, the green hill.

Ucultumiacum in Baetica = W. *uchel-twynawc*, high-banked.

FRANCE.

- The river *Angrogne* in the Vosges mountains = W. *an-grawn*, the dammed-up river.
- *Aron* in Touraine. The *Arun* in Sussex; the *Aeron* in South Wales; the *Ayr* in Scotland; the *Erne* in Donegal, Ireland.
- *Artuby*, a torrent in Provence = W. *arth-wv*, rude motion.
- *Atax*, Aude in Languedoc = Erse, *athach*, waves.
- *Autura*, Eure = W. *aweddwr*, running water.
- *Aveyron* in Gascony. The *Havar*, Samarus, or Somme in Picardy; the *Havren*, Sabrina, or Severn in Wales = W. *havren*, smooth flow.
- *Béthune*, near Dieppe = W. *bedwin*, the river of birch-trees.
- *Blavet* in Brittany = W. *blawdd*, fleet.
- *Bledona* or *Bléonne*, an affluent of the Durance = W. *bleiddan*, the wolf-river.
- *Bresc* in Provence = W. *braisg*, full.
- *Bresle* in Normandy = W. *brawl*, swelling.
- *Colme* in Picardy; the *Colne* in Essex, the *Culme* in Devonshire, the *Culunwy* or Clunn in Salop, the *Kelnius* or Spey in Scotland.
- *Domenon* by Uriage in Dauphiné = W. *dwvn-on*, deep river.
- *Dourdoun*, the ancient name of the Elorn in Brittany = W. *dŵr-dwvn*, deep water.
- *Drugeon*, an affluent of the Saône = W. *drwg-on*, evil water.
- *Druna* or *Drôme* = Sanskrit, *d'ravanti*, river.
- *Elaver*, Allier in Auvergne = W. *e-llavar*, the resounding.
- *Erdre* near Nantes; the *Artro* in Merioneth; the *Fartry*, in Wicklow, Ireland.
- *From-veur* = W. *ffrŵd-vawr*, great stream, the sea-channel between Ouessant and other islets in Brittany. The *Phrudis* or Somme in Picardy = W. *ffrŵd*; the *Frome*, anciently *Ffraw* in Somerset (*Asser Menevensis*.); the *Ffraw*, in Anglesea; the Forth, in Scotland.
- Gardon*, near Nimes = W. *garth-on*, the river of the hill-flank.

The river *Gers* in Gascony = W. *kyrch*, violent.

— *Gly* in the Pyrenees, formidable by reason of its inundations = W. *lliv*, flood.

— *Guiers* by the Grande Chartreuse = W. *gyrwy*, speedy. The *Guer* in Brittany; the *Garvogue* in Sligo, Ireland; the *Yarrow* in Scotland.

— *Guil* in Dauphiné = W. *gwilw*, turning. The *Vilaine* in Brittany. The *Gwiltw*, now Willeybourne, in Wiltshire; the *Gwily* in South Wales; the *Welland* in Lincolnshire.

— *Guisanne* in Dauphiné = W. *gwŷs-an*, deep river.

— *Huveaune*, near Marseilles = W. *whyvon*, swelling river.

— *Isère* or *Isara* in Dauphiné = W. *haearn*; Gallic, *isarn*, iron, the iron river, from its dark waters.

— *Iton*, near Evreux; the *Ithon* in Radnorshire; the *Eden* in Cumberland; the *Ythan* in Scotland, (the *Ituna* of Ptolemy).

— *Lay*, near Luçon = W. *llai*, 'brown' or dun-coloured. The *Lee* in Hertfordshire; the *Lay* in Glamorganshire; the *Lee* near Cork; probably, the water of *Leith* in Scotland. Llywarch Hên mentions Aber-llai in that country.

— *Ledus*, Lez, near Montpellier = W. *llaid*, mud.

— *Matrona* or *Marne* = W. *myrn-wy*, warm water. The *Myrnwy* in Montgomeryshire.

— *Meduana* or *Mayne* = W. *meddv-an*, soft river?

— *Meurthe*, by Nancy = W. *mwrth*, precipitate.

— *Mosa*, Meuse in Belgic Gaul = W. *môch*, quick.

— *Obris* or *Lorbe*, near Narbonne = W. *ob-rhwys*, lively motion.

— *Orne*, by Caen in Normandy = W. *orn*, threatening.

— *Oronaye*, a torrent in Dauphiné; *Goronwy* in Anglesea, brimming water.

— *Ourthe* in Belgium = W. *gwrdd*, strong.

— *Ouvéze* in the Ardèche = W. *wv-wysc*, the moving water.

— *Rauraris*, Hérault in Languedoc = W. *rhawr*, brawling.

— *Relec* near Morlaix in Brittany = W. *rhyllawc*, the cleaver.

— *Rhodanus* or *Rhône* = W. *rhôd*, a wheel, whirling. The *Roding* in Essex; the *Rhondda* in Glamorganshire.

The river *Ribeirotte* in Provence, an affluent of the Argens = *rhi-ffrôd*, the royal stream. The *Ribroit* or *Ribble* in Lancashire. (*Nennius*.)

- *Risle* in Normandy = W. *rhill*, the furrow.
- *Romanche* in Dauphiné = W. *rhwmnai*, the main channel. The *Rhymny* in Monmouthshire.
- *Sarthe* in Maine = W. *sarth*, serpent.
- *Sauconna* or *Saône* = Erse, *sogh-an*, the slow river. *Avon Sôch* in Lley, Carnarvonshire.
- *Soule*, by Coutance in Normandy = W. *swl*, soiled, muddy.
- *Tech* in the Pyrenees = W. *tég*, fair.
- *Tet* in the Pyrenees = W. *têth*, the cow's udder.
- *Touques* in Normandy = W. *twc*, cutting.
- *Ubaye* in Provence = W. *wv*, flowing.
- *Varus*, Var in Provence = W. *garw*, rough.
- *Véneon*, an affluent of the Romanche = W. *gwen-on*, white river. *Maen-gwenonwy* in Lley, Carnarvonshire.

The *Ognon*, an affluent of the Saône; the *Gwynion* by Dolgelly.

- *Verdon*, an affluent of the Durance = W. *gwerdd-on*, green river.
- *Vienne*, by S. Claude in the Jura = W. *buan*, quick. The *Boyne* in Ulster.
- *Vire* in Normandy = W. *gwŷr*, green or fresh.

Mountains: *Ban de la Roche* in the Vosges = W. *bân-rhoc*, the splintered highland.

Cantal, an elevated district in Auvergne = W. *cann-tâl*, the white summit.

- *Chabertan*, a part of M. Génèvre = W. *camberth*, slanting brake.
- *Gebenna*, the Cevennes in Languedoc = W. *keven*, back or ridge.
- *Ventoux* in Dauphiné = W. *gwyntog*, windy.
- *Pélat* in Provence = W. *pél*, the ball.
- *Pelvoux* in Dauphiné = W. *pél-vêch*, the buck's ball.
- *Puy de Pariou* in Auvergne = W. *pig-y-pâri*, the peak of flocks.
- *Vogesus*, the Vosges, of a swelling rounded form = W. *bôg-wys*, the protuberant district.

- The *Abrincatui*, the men of Avranche in Normandy = W. *aurwym-gâdwyr*, the irrepressible warriors.
- The *Aedui*, they of Burgundy = W. *aedd-wŷr*, the war-cry men.
- The *Ambarri*, a tribe above Lyons = W. *am-barr*, hill-men.
- The *Ambiani*, they of Amiens in Picardy = W. *ambwy-on*, the close-mailed warriors, i.e., Cataphractarii Ambianenses.
- The *Ambiliates*, they of Lamballe in Brittany = W. *Am-beili-awd*, dwellers around the tumulus.
- The *Armorici*, the Britons of France = Erse, *Armhoirich*; W. *ar-vôr-wŷr*, the sea-coast men.
- The *Arvii*, they of Maine = W. *aer-wŷr*, warriors.
- The *Atrebates*, they of Artois = W. *athrev-awd*, the dwellers.
- The *Aulercae*, they of Evreux = W. *awl-erch*, terrible light?
- The *Auski*, they of Auch in Gascony = W. *awsog*, the defiant.
- The *Bajocasses*, they of Calvados = Erse, *buidhe-gwâs*, yellow-haired lads?
- The *Belgae* in northern France = W. *beilchion*, the proud.
- The *Bellovaci*, a very warlike tribe of Beauvais = W. *bél-gwawch*, war-cry.
- The *Biducasses*, they of Bayeux = W. *beidawgwys*, vigorous men.
[*Beidawg* Rûdd was the son of Emyr Llydaw. (*Englynion Beddan Milwyr*.)]
- The *Bituriges*, they of Berri = W. *bŷd-rhi*, world-kings.
- The *Britanni* or Britons = W. *brith* or *braith*, alluding to the plaids of bright hues the Gallo-Britons delighted in.
- The *Cadurki*, they of Cahors = W. *câd-wŷr*, men of battle.
- The *Cambolectri* in Dauphiné = W. *cwm-llethr*, the steep combe.
- The *Carnutes*, they of Chartres = W. *carnewyd*, stud, horsemen.
- The *Caturiges* in Dauphiné = W. *câd-rig*, war-kings.
- The *Kenomanni* in Maine = W. *cain-vann*, the fair place.
- The *Eburavikes*, they of Evreux = W. *evwraig*, from *evwr*, a shelter.
[Evreux lies in a bowl, shut in by hills.]
- The *Gallitae* in the Maritime Alps = W. *gal-wŷdd*, the woodmen.
Galloway in Scotland is also Gal-wydd.
- The *Ideonni* in Dauphiné = W. *eidion*, oxen; herdsmen.

The *Lemovikes*, they of Limoges = W. *llem-gwig*, the stern fortress.

The *Lexovi*, they of Lisieux = W. *llŵs-wy*, slimy water?

The *Lingones*, they of Langres = W. *llyn-gain*, the bright lake: the same name as Lyngain or Lingen in Herefordshire.

The *Mandubii*, they of Auxonne in Burgundy = W. *mann-Dyvi*, the locality of the Dubis or Doubs.

The *Morini* on the English Channel = W. *morineyr*, maritime people. Tractus Morinorum = W. *Tracth Moryan*.

The *Nannetes* and *Nantuates*, they of Nantes and of Nantua, from the root-word *nant*, a torrent and a hollow scooped by it, frequent in Wales. Cf. *Nantpanton Hill* in Leicestershire.

The *Nerusti* in the Maritime Alps = W. *nêr-wys*, the mighty.

The *Oromansaki*, near Guines = W. *gor-van-sawch*, high tumulus.

The *Osismi* in Brittany = W. *os-is*, the progeny of Is, Caer-Is.

The *Parisi*, tribes at Paris and on the Humber = W. *pawr-wys*, graziers. (W. *Baxter*.)

The *Petrocorii*, they of Périgord = W. *pedrawg-gwŷr*, square or strong-built men.

The *Redones*, they of Rennes in Brittany and of Reading in Berks = Armoric, *Roazon*; W. *rhedynog*, a place full of fern.

The *Suessiones*, they of Soissons = W. *swys-on*, impulsive.

The *Tarbelli*, they of Tarbes in Aquitaine = W. *tarv-yll*, terrible.

The *Tencteri*, a Gallo-German tribe on the Rhine = W. *teng-ter-wŷr*, the tough, sullen men.

The *Trekeae*, they of Troyes in Champagne = W. *trêch*, superior.

The *Treviri*, they of Trèves in Germany = W. *trêr-wŷr*, townsmen.

The *Vascones* or *Gascons* of Aquitaine, the same as the Basques, from the Euscaric *basoa*, wood, i.e. the woodmen.

The *Velocasses*, they of Rouen = W. *bêl-gwâs*, warlike.

The *Vergunni*, an Alpine Gallic tribe (*Pliny*) = W. *gwêr-gweun*, the white or fair men.

The *Volcae Arecomiki*, in Languedoc = W. *Belgwys-ar-e-cwm*, the Belgae over the combe.

Aballo, Avallon in Burgundy = W. *avallon*, apples.

Alesia = W. *ar-lêch*, on a rock. (*Bullet.*)

Ampreck, Cape, by Boulogne = W. *amfrach*; Latin, *amfractus*.

Anderitum, Mende in the Gevaudan = W. *rhÿd-andred*, the ford of the weald.

Antissiodurum, Auxerre = W. *annwys-dŵr*, redundant water.

Aran, *Val d'*, in the Pyrenees = W. *aran*, an alp or elevated place.

The *Isle of Arran* in Scotland; *Aran Benllyn* in Merioneth.

Arausio, Orange = W. *ar-wysc*, on the water, i.e. the Rhône.

Arduenna, the forest of Ardennes in Belgium, and that of *Arden* in Warwickshire = W. *ar-dwyn*, in the bush.

Arelate, Arles = W. *ar-laith*, on moist soil.

Argèlez in the Pyrenees = W. *ar-gêl*, the covert or retired spot.

Argillae the Gauls called it. (*Strabo.*)

Arvernâ, Auvergne = W. *arvaran*, the highland; or *ar-wern*, the upland meadows.

Augustodunum, Autun in Burgundy = W. *din-Awst*, Fort Augustus.

Augustoritum, Limoges in Poitou = W. *rhÿd-Awst*, Augustus' ford.

Avaricum, Bourges = W. *cwm-aweddwr*, the combe of the Eure.

Avenio, Avignon = W. *avonydd*, the rivers.

Balaruc, a lake near Cette = W. *bala-rhwyg*, the burst outlet.

Bangor in Belle-isle, in North Wales, and in Ireland = W. *ban-gôr*, the high choir. *Banchory-Ternan* in Scotland.

Belcar or *Beaucaire* in Languedoc = W. *caer-Beli*, the city of Belenus.

Blaye on the Garonne, the burial-place of Roland = W. *blaidd*, a wolf. A place named *Trompe-loup* is in the neighbourhood.

Bléneau, near Orléans = W. *blaen-avon*, before the river.

Bléouna in the Maritime Alps = W. *blaenau*, the heights.

Bliterrae, Béziers in Languedoc = W. *blith-dir*, the milk or rich land.

Borvonis Aquae or *Bourbon-Lancy*, near Autun = Erse, *borbhan*, murmur; W. *bwrw* or *berw-van*, the place of boiling springs.

Bourboule in Auvergne = W. *bŵr-bwll*, the boiling pool.

Bourbourg in French Flanders = W. *bŵr-bwrch*, the stoccade of the fort.

Bourg d'Oysans in Dauphiné = W. *bwrch-wysan*, the fort of the rushing river.

La Bréole, a ruined place in Provence = W. *breuawl*, mouldering.

La Brie, a district of dusty soil = W. *bran*, brittle.

Brivas, Brioude in Auvergne = W. *briwawd*, broken ground.

Brivatis Portus, Brest = W. *porth-briwawd*.

Broceliande, the Forest of, or *Bre-kilian* in Brittany = W. *bro-kelyn*, the land of holly.

Burdigala, Bourdeaux = W. *bwrdd-y-Gâl*, the Board of the Gauls, from its opulence. In *Brut y Tywysogion*, *Bwrdyws*.

Caballio, Cavaillon in Provence = W. *keffylau*, horses.

Cabiomagus, Cavaignac in Languedoc = W. *càb-vaes*, the field of tents.

Heraclea Caccabaria, the Gallo-Greek name of S. Tropez, so called (I imagine) from its turbulent road-stead. Its Keltic name may have been *Porth-Ercwlv Cach-aber*.

Cadomum, Caen in Normandy = W. *càd-ôv*, warlike.

Cagnosc, a ruined Gallic oppidum in Provence = W. *cain-wysc*, white water.

Camargue, a plain near Marseilles, abounding with wild horses = W. *cac-march*, the horse-field.

Caucale in Normandy = W. *cann-calav*, the white prickles of its rocks.

Cantgwi (*Vennius*), the town on the plain, Etaples in Picardy.

Carhaix in Brittany = W. *caer-wys*, the water fort?

Carnac in Brittany = W. *carneddawg*, the place of cairns.

Carnoules in Provence = W. *carn-wyll*, the dark cairn. An ancient locality between the Tawy and the Towy was called Carn-wyllon. (*Vennius*.)

Carpentoracte, Carpentras = W. *caer-pentýrrawc*, the summit fort.

Catalaunum, Châlons-sur-Marne, the scene of many battles = W. *càd-alawen* or *càd-gwalawen*, the field of the foe.

Kemenelum, Cimiez, near Nice = W. *keven-elod*, the hill of the fairies. The ruined amphitheatre is still called *Il tino delle jade*, the fairies' bath = W. *tyno'r elod*?

- Chambertin* in Burgundy, famed for its wine = W. *camp-berthyn*, the beautiful field.
- Climberris*, Auch in Gascony = W. *llimpyr*, polished.
- Clisson*, a castle near Nantes = W. *glwys-on*, fair water.
- Coligny* in Burgundy = W. *chlynnog*, the brake.
- Combrémont*, a village in Dauphiné = W. *cwm-bre-mwnt*, the combe of the mountain summit.
- Commercy-sur-Meuse* = W. *cwm-kymmer*, the combe of the junction of rivers. *Quimper* or *Kemper* in Brittany = W. *kymmer*.
- Condatis*, Rennes in Brittany = W. *kyndawd*, a cohort.
- Condatis Portus*, Libourne in Guienne = W. *port-kyndawd*.
- Condivincum*, Nantes in Brittany = W. *cwm-kyndwv*, the combe of the early crop.
- Convinæ*, Comminges in the Pyrenees = W. *kyffiniau*, the confines.
- La Crau*, a stony plain near Marseilles = W. *creigion*, rocks.
- Cuciacum*, *Coucy*, a grand feudal castle = W. *cuchiawg*, frowning.
- Dariobrigum*, the old name of Vannes in Brittany = W. *dâr-brig*, the summit of the oaks.
- Dinant* in Brittany and in Belgium; also, the ancient name of Ludlow, Salop = W. *din-nant*, the town in the hollow.
- Dinia*, Digne in Dauphiné = W. *dinas*, the fort.
- Divio*, Dijon in Burgundy = W. *dwyv-on*, the sacred river.
- Divodurum*, Metz in Lorraine = W. *dwyv-dâr*, the divine water.
- Divona*, Cahors in France = W. *duw-ffynnon*, the sacred well.
- Dombes*, an old French principality in a muddy soil = W. *dom*, mud.
- Doullens* or *Dourlans* in Picardy = W. *dâr-llan*, water town.
- Draguignan* in Provence = W. *draig-y-nant*, the dragon, *drac* or devastating torrent 'in the hollow'? Or else, a corruption of *Pons-argenteus*, *Pont-arian*, the bridge over the silver river.
- Dreux*, near Chartres, the chief seat of the Druids in Gaul = W. *Tre'r Dryw*, the Druid's home.
- Durocortorum*, Rheims = W. *dâr-gwrt*, water court.
- Estrades*, a place in Gascony, whose lord, a vassal of the Plantagenet kings, bore the Arabic title of Souldich de l'Estrade (*Froissart*) = W. *ystrad*, the strand or vale.

Fons-bliaudi, Fontainebleau, near Paris = W. *ffynnon-y-blaid*, the wolf's fountain.

Frontiniacum, Frontignan in Languedoc = W. *bron-twyniawc*, the hill slope.

Gallia, Gaul, ancient France = W. *gelli* or *gwlad-y-gâl*, the country of fair open plains.

Gardanne, a place in Provence = W. *garthan*, the encampment.

Gergovia, a city in Auvergne = W. *caer-govan*, the fort of smiths.

Gessoriacum, Boulogne-sur-mer. Baxter reads Gressoriacum, which in Belgic would be *Gresouriawc*, the place of broad water. The Brétons call a great sea *môr-braz*, and the Basque for water is *ura*.

Glandate, Glandéve in Provence = W. *glan-dawd*, the bank of the moraine or deposit.

Glanum Livii, S. Rémi in Provence = W. *glan-Llywy*.

Gratianopolis, Grénoble in Dauphiné = W. *caer-Graddlawn*.

Guingamp in Brittany = W. *gwyn-gamp*, the white field.

Guise in Picardy = W. *gwys*, a low bottom.

Hennebon in Brittany = W. *hén-bont*, old bridge.

Huelgoat in Brittany = W. *uchel-goed*, high wood.

Hyères in Provence = W. *ir*, green. "We landed in Hyères' Bay, and found everything so warm and green that I could quite enter into John of Salisbury's feelings." (*R. Hurrell Froude, Remains, i. p. 311.*)

Ialines, a town in Berri = W. *ialain*, fair.

Iculisma, Angoulême = W. *enkil-va*, place of refuge.

Isarnodorum, an old Gallic town, said to mean 'the iron door.' (*Life of S. Eusebius in the Acta Sanctorum.*) = W. *haearn-dôr*.

Golfe Jouan in Provence = W. *huan*, i.e. the sunny gulf.

Lann-iron, the ancient name of Loc-Maria-ker in Brittany = W. *Llan-eryri*, the eagles' place.

Lantosque, *St. Martin de*, a bath in Provence = W. *Llan-vyrddin Lawntwysc*, the water slope.

Lectoure in Guienne, on a rock by the Gers = W. *llech-dŵr*, the rock by the water.

- Sylva Ledia*, S. Germain-en-Laye = W. *coed-llaid*, the damp wood.
Lerins, an isle off Fréjus = W. *llyr-ynys*, isle of the sea.
Lesneven in Brittany = W. *llys-nevyn*, the court in the hollow. So,
Nevyn in Carnarvonshire is in a hollow.
Letavia, Brittany = W. *Llydaw*; Latin, *littus*, the sea-coast.
Limonum, Poitiers = W. *llivon*, the floods?
Limon, *Col de*, near Tenda = W. *bwlch-llumon*, a term related to
Pumlumon or Plinlimmon in Wales.
Lixona, Luchon in the Pyrenees = W. *lluch-on*, the sparkling river.
Lugdunum, Lyons = W. *llûg-dîn*, the city of light.
Luna, Cluny in Burgundy = W. *clyn*, a brake; or *llwyn*, a grove.
Lutetia, or, as the emperor Julian writes it, *Leuketia*, the Gallic
name of Paris = W. *llaith-kyttiau*, the damp huts, which ex-
pressed the dwellings of squatters in an islet on the Seine.
Luteva, Lodeve in southern France = W. *lludw*, clay.
Luxovia, Luxeuil in the Vosges = *llûg-wy*, bright water.
Magalona, Maguelonne in Provence = W. *magh* or *maes-alawn*.
Magdunum, Méhun on the Loire = W. *magh-dun*, the field fort.
Mané Meur, near Quiberon in Brittany = W. *meini-mawr*, the
great stones. *Mena-vawr*, the finest rock in the Scillies.
Marly, near Paris; *Marlioz* in Savoy = W. *marl*, alluvial soil.
Martigues, in Provence = W. *marthig*, heavy.
Massilia, Marseilles = W. *maes-îl*, the field of progress.
Mastramella, Martigues = W. *maes-travael*, the field of labour.
Matisco, Mâcon = W. *mâd-wysc*, good water.
Meduli, Médoc in Guienne = W. *meddw*, 'drunken,' from its rich
vintage.
Melodunum, Melun = W. *din-mael*, the fort of steel.
Meriolacum, Murol, a place on the 'stagnum ingens' of Lac
Chambon in Auvergne (*Sidonius Apollinaris*.) = W. *mer-llwch*
or *merllyn*, standing water.
Mimate, Mende in Languedoc, on a mountain = W. *meivod*, a sum-
mer dwelling.
Montmorency, near Paris = W. *mwnt-môr-engc*, the mount by the
angular mere.

Montrognon, a castle in Auvergne = W. *munt-rhÿn*, terrible mount.

Morbihan in Brittany = W. *môr-bychan*, the little sea.

Morlaix in Brittany = W. *môr-laith*, 'sea-at-ebb'?

Morlan, localities in Béarn and Brittany = W. *llan-vor*, great town.

Mortain in Normandy, near fine cascades = W. *mworth-an*, falling water.

Morvan, a forest in Burgundy = W. *morva*, the marsh; or *morvann*, the large place.

Narbo, Narbonne = W. *nér-bann*, lordly site.

Nemausus, Nîmes in Languedoc = allied to the Erse *naomh*, sacred. Cf. W. *Nav*, Lord, applied to God.

Nemetodurum, Nanterre by Paris = W. *nant-y-dŵr*, water glen.

Ollioules, a famous ravine in Provence = W. *ole-wyll*, dark ravine.

Paol, *Kastel*, S. Pol de Léon in Brittany = W. *Castell Pawl*.

Pen-ar-Bed = W. *pen-ar-bÿd*, the world's end = The Pointe S. Mahé, S. Matthew's Point, the most westerly spot in France, called S. Matthæus de Finibus Terrarum, A.D. 1253.

Pen-hoën = W. *pen-ychain*, the oxen's head = Paimboeuf on the Loire.

Piskenac, Pezenas in Languedoc = W. *pisgen*, the linden.

Ploermel, near Vannes in Brittany = W. *plwyv-Arthmael*.

Polignac, a castle near Le Puy in Auvergne, formerly a temple of Apollo = W. *Belinawc*, belonging to Belenus.

Pompadour, an old castle in Limousin = W. *pwmpa-dŵr*, the round mass by the water.

Pont-du-Gard, near Nîmes = W. *pont-y-garth*, the bridge of the hill encampment.

Pontivy in Brittany = W. *pont-Dewi*, S. David's bridge.

Provins in Champagne = W. *bro-gwyn*, pleasant land.

Queiras, a fort in Dauphiné = W. *caer*.

Queylanne, a hamlet in Dauphiné = W. *keulan*, a hollow.

Quimper-le in Brittany = W. *kemmaes*, the field of sports.

Rethel in Champagne = W. *rhÿd-tal*, the head of the river.

Rhuys, a peninsula near Vannes = W. *rhÿs*, cultivated land.

Ricomagus, Riom in Auvergne = W. *rhÿg-maes*, rye-field.

Roncevalle in the Pyrenees = W. *rhongca*, hollow.

Rothomagus, Rouen in Normandy = Erse, *ruadh-vagh*; W. *rhudd-vaes*, the red field.

Ruesium, Rieux in Languedoc = W. *rhwys*, luxuriance.

Ruskindo, Roussillon, near Spain = W. *rhwysg*, luxuriant.

Rutena, Rodez in France = W. *rhudd-ddin*, the red fort. Also,

Rutunium or *Rowton* in Salop: *Ruthin* in Denbighshire.

Sarnia, Guernsey = W. *sarn*, the causeway.

Scaër in Brittany = W. *esgair*, a long ridge of hills.

Sena, Isle de Sein off Ushant, the sacred isle of the Gallic Druids = W. *hên*, the venerable.

Suindunum, Le Mans in Maine = W. *swyn-din*, the charmed fort.

Talart, a castle in Provence = W. *tâl-garth*, the front of the guard.

Talmont, an ancient domain in Poitou, of which Philippe de Commines was prince = W. *tâl-mwent*, the mountain's brow.

Tarare, a difficult pass near Lyons = W. *tarv*, a scare.

Tarvanna, Terouenne in Artois = W. *tarw-van*, the place of bulls.

Tasgodunum, Mirepoix in Languedoc = W. *tasg-ddin*, tribute fort.

Telo Martius, Toulon = W. *telyn-Mawrth*, the harp of Mars. La Ciotat, not far off, was called *Kitharistes*, the harper.

Tornodorum, Tonnerre in Burgundy = W. *twrn-dwr*, the whirling water.

Trevultium, Trévoux in Dombes = W. *trev-allt*, town on the steep.

Tumiæ, *Butte de*, in Brittany = W. *tumiawc*, on the incline.

Uxantis insula, the isle of Ouessant off Brittany = Armoric, *enes-euz*, the isle of terror.

Uxellodunum, Capdenac in France = W. *uchel-ddin*, high town.

Vapincum, Gap in Dauphiné = W. *chwap-yn-cwm*, the gap in the combe, from its steep precipices.

Vellaunodunum, Beaune in Burgundy = W. *din-Gwallawn*.

Velovicum, Volvic in Auvergne = W. *cwm-gwelw*, the pale or sad-coloured combe, from its volcanic rocks.

Vénasque, a port in Roussillon, and *Vénosc* in Dauphiné = W. *gwen-wysc*, white water.

Ventavon in Provence = W. *gwynt-avon*, windy-river.

- Vernon* in Normandy = W. *gwern-on*, marsh-river.
Verodunum, Verdun = W. *gwyr-* or *gwer-ddin*, soldiers' fort.
Versaliae, Versailles = W. *bers-y-llai*, the stoccade in the clay.
Vesontio, Bésançon = W. *gwës-hwnt*, 'onward motion,' from its being nearly surrounded by the river Doubs.
Vienna, below Lyons = W. *gwy-an*, 'the river' Rhône.
Virgantia castellum, Briançon in Dauphiné = W. *caer-vriganted*, the fort of brigands: *briganted* in Armorica signifying robbers.
Vizeliacus, Vézelay in Morvan = W. *gwyddeliawc*, woodmen's home.
Vorganium, Carhaix in Brittany = W. *y vôr-gaint*, the great reach of land.

GREAT BRITAIN: ENGLAND AND WALES.

- The river *Abontrus* or Humber (*Ptolemy*, W. *Baxter*.) = W. *avon-trwst*, the loud river.
 — *Anton*, Southampton Water = W. *an-tonn*, the surging water.
 — *Bolder* in Hants = W. *byldwr*, the brimming water.
 — *Bruc* in Somerset = W. *bryw*, brisk.
 — *Camel*, by Camelford in Cornwall = W. *camlan*, winding, a river in North Wales; the *Cam* by Cambridge; the *Camlin* in Ireland.
 — *Caundle* in Dorset = W. *cawn-dwll*, reed-covered.
 — *Char* in Dorset = W. *cor-nant*, the small brook.
 — *Clar-ach*, clear water, near Aberystwyth; the *Clare* in Galway, Ireland.
 — *Conway* in North Wales = *Kynwy*, i.e. *kean-wysc*, head water; a presumption of the presence of the Gael on its banks.
 — *Derwenydd*, 'river of oaks'? the *Derwent*.
 — *Duddon* in Westmoreland = W. *dù-ddôn*, the dark wave.
 — *Eamont* in Cumberland = W. *gwy-mant*, the mouth of the water.
 — *Idumaris*, Blackwater in Essex = W. *y dù môr*, the black sea.
 — *Lenda*, the Welland = W. *llawn-wy*, the full river.
 — *Lodore* in Cumberland = W. *gloyw-dŵr*, clear water. The *Lledr* in Carnarvonshire; the *Leider* or *Lauder* in Scotland.
 — *Loman* in Devon = W. *llovan*, shooting forth.

The river *Nadder* in Salisbury Plain = W. *neidr*, the adder, from its winding stream.

— *Nenn* in Northamptonshire = W. *nant*, a small stream.

— *Ogmore* in Glamorgan = W. *ëog-môr*, the salmon water.

— *Parret* in Somerset = W. *Pedryddan*.

— *Ravenglas* in Cumberland = W. *yr avon glas*, the blue river.

— *Roden* or *Trydonwy* in Salop.

— *Rydal* in Cumberland; the *Rheidiol*, by Aberystwyth.

— *Stroud* in Gloucestershire = W. *ystrad*, the river basin.

— *Ware* in Dorset = W. *gwâr*, placid.

— *Wear* in Durham = Latin, *vidrus*; W. *gwydr*, glass.

— *Wharf* in Yorkshire = W. *chwerw*, bitter.

— *Garientis*, now *Yare* in Norfolk = W. *gwern*, the marsh river.

Mountains: *Blencathra* in Cumberland = *blaen-cadair*, prominent chair.

Bloreng in Monmouthshire = W. *blawrwyn*, hoary.

Eryri, Snowdon = W. *yr eira*, the snow. Snow is *sira* in the Samoyede; *yuru*, cold, in the Quichua of Peru. In the Erse Snowdon is *Druym-sneachd*, the snow-ridge.

Glaramara in Cumberland = W. *clawr-mawr*, the great cover.

Helvellyn in Cumberland = W. *hela-Velin*, Belin's chase.

Mendip hills in Somerset = W. *mwyn-dibyn*, mine-precipice.

Mynydd Kadair, the chair = The *Hatteril* hills in Herefordshire.

The *Cheddar* hill in Somerset also means *kadair*, the chair.

Skiddaw in Cumberland = W. *ysgwyddau*, the shoulders.

The *Ancalites*, the Britons of Buckinghamshire = W. *an-kelyddon*, the men of the covert of beech-woods.

— *Attacotti*, a wild tribe near Glasgow = W. *argowedwys*, woodmen.

— *Brigantes* in Yorkshire = W. Armoric, *briganted*, brigands.

— *Cassii* in Middlesex = W. *gwassawd*, vassals.

— *Catiuchlani*, those above the Thames = W. *câd-uwch-lan*, the warriors of the upper bank.

— *Cornavii*, men of military renown east of the Severn = W. *cornawr-wyr*, the leading tribe.

The *Dobuni*, men of the Cotswold valleys = W. *dwvn-wŷr*, men in the hollows.

— *Dumnonii*, they of Devon = W. *dubn* or *dwvn-wŷr*, deep glade men.

— *Durotriges*, they of Dorset = W. *dwr-trig-wŷr*, dwellers by the water.

— *Gangani*, they of Lleyn in Arvon = W. *y gaing*, the peninsula.

— *Ordovikes*, they of North Wales = W. *gorddwy*, the vanguard of the Brython against the retreating Gaëls.

— *Trinobantes*, they of Middlesex = W. *trin-obant-wys*, cultivators of the dingles.

Aballaba, Appleby in Westmoreland = W. *aval*, apple.

Abernavis, Barnstaple in Devon = W. *aber-na-wysc*, the confluence of the water.

Adyn Tor, a hill in Derbyshire, whence formerly the Kelts flung down their *adyn*, wretch or criminal; a punishment designed at Nazareth for our Blessed Lord. (*S. Luke*.)

Alauna civitas, Alnwick in Northumberland and Alcester in Warwickshire = W. *caer-alawn*.

Albion, W. *y wen ynys*, the white island.

Amboglanna, Burdoswald in Cumberland = W. *glann-avon*, the river's side.

Ambrosii Mons, Ambresbury in Wiltshire = W. *mynydd Ambyr*, Ambrose's mount. (*Brut y Brenhinoedd*.)

Appledore, near Romney in Kent = W. *avall-dre*, apple-town.

Arundel in Sussex = W. *dol-aeron*, Arun-dale.

Avalonia, Glastonbury in Somerset = W. *Ynys Avallon*, the isle of appletrees.

Axelodunum, Hexham = W. *uchel-ddin*, high town.

Bennavenna, the see of S. Cadoc, Weedon in Northamptonshire = W. *ben-avon*, the head of the Aufona, Avon, or river Nen.

Bernicia, the Wolds of Yorkshire = W. *Bryneich*, the hill-country.

Blatum Bulgium, Bulness in Cumberland = W. *bwlech-llydan*, the wide gap in the wall of Severus.

Bodmin in Cornwall = W. *Bodweni*. (*Matth. Westmonaster*.)

Bolerium promontorium, The Land's End = W. *bôl-y-rhyn*, the bulging out of the headland.

Boscawen in Cornwall = W. *bôd-ysgawen*, the elder-tree abode.

Brannodunum, Brancaster in Norfolk = W. *Dinas Brân* (by Llangollen in North Wales), the royal fort. *Brana* in north Italy. (*Pliny*, iii. 4.)

Bremenium, Riechester on the Wall of Hadrian = W. *bre-meini*, the hill of stones.

Brocavum, Brougham in Westmoreland = W. *brôg*, the brake.

CASTRUM, the common designation of fortified encampments of the Romans in Britain, rendered as *Caer* by the Kymry, thus—*Caer-Andred* or *Anderida*, Newenden in Kent.

C. Baddon, the city of the baths, Bath. Also called *Aquae Solis*, waters of the sun; and *Caer-Paladur*, Pallas' water, *Pala-dôr*.

C. Bladdon, Malmesbury in Wiltshire.

C. Calemion or *Camelion* (*Nennius*.), Camelot, king Arthur's seat in Somerset. Also, *Caer-gamlas*. (*Theophilus Evans*.)

C. Kei, Chichester in Sussex.

C. Colun, Colchester in Essex.

C. Collwyn, Harlech castle in Merioneth.

C. Conan, Conisborough in Yorkshire.

Caer-kysteint, Carnarvon castle; also, *Caer-Segont* or *Seiont*, or *Segontium*, the residence of the emperor Constantius, and in A.D. 750 of Rhodri Vawr, the last king of Wales: "an edifice of stupendous magnitude and strength," says Dr. Johnson. *Kaer-Kystennin* is the Kymric rendering of Constantinople.

C. Dawn (*Nennius*.), Doncaster in Yorkshire.

C. Dawri or *Dor*, Dorchester in Dorset.

C. Droithan (*Ussher*.), Draiton in Salop.

C. Dydd, corruptly for *C. Dyv*, Cardiff in Glamorgan.

C. Ewrawg = *Eboracum*, York.

C. ffawydd, the city of beech-trees, Hereford.

C. Gaint, Canterbury in Kent.

C. y-Garraï = Saxon, *thong-seaster*, *Caistor* in Lincolnshire.

C. Gloyw, the fair city (*Camden*.), Glevum, Gloucester.

Caer-Grawnt, Cambridge.

C. Gwair, the see of S. Dubricius; also *C. Wythelin*, Warwick.

C. Gwent, Chepstow in Monmouthshire.

C. Gwerdd-llan, the city of the green lawn, or *Caer-berllan* (a name yet known in Wales); the Saxon *Werlam-ceaster*, the Roman *Verulamiam*, S. Alban's. Also, it was *C. Municip*, the Municipium of Nennius.

C. Gwynt or *Venta Belgarum*, Winchester.

C. Gwyraugon, Worcester.

C. Gybi, the city of S. Kebius, Holyhead.

C. Gyntyn, *Venta Ikenorum*, an ancient city near Norwich.

C. Gyrnwy, the city of the Churn, Cirencester.

C. Lenav, Wallingford in Berkshire.

C. Llwelydd, Carlisle; also, *Kerduel* in Brittany. The name recalls Llywel in Radnorshire and Clovelly in Devonshire.

C. Lundain, the moon-shaped city; also *Caer-ludd*, the city of king Lud; and *Lwndrys*, from Norman *Londres*—London.

C. Lleon-ar-Wysc in Monmouthshire, the seat of king Arthur.

C. Lleon-vawr, the city of the legion, Chester.

C. Luit-coit or *Llwyd-goed*, the city in the hoary wood, Lincoln.

C. Llyr or *C. Lerion*, Leicester.

C. Maenguid, the city of the quarry (*Nennius.*), Manchester in Warwickshire.

C. Maengwyn or *Mancunium*, Manchester. There is an *Ynys Maengwyn*, near Towyn, Merioneth.

C. Medwag, the city of the Medway, Maidstone in Kent.

C. Odor [*y dŵr?*] *yn Nant-Baddon*, the city of the water in the valley of the baths, Bristol.

C. Penhwyloed (*Brut y Brenhinoedd*), Exeter; also, *Caer-wysc* and *Pen-caer*. Usk in Monmouthshire is *Caer-wysc* as well.

C. Pengwern, the brow of alders, Shrewsbury; also called *Amwythlig*, the pleasant place.

C. Pensavelcoyt, the fort at the head of the wood of the Ivel (*Nennius.*), Ilchester in Somerset.

C. Rhun, *Castrum Romani* or *Conovium* on the Conway.

- Caer-Riw* (*Brut y Tywysogion.*), Carew castle in Pembrokeshire.
- C. Segent*, the see of S. Maucannus, Silchester in Hants.
- C. Septwn*, Shaftesbury.
- C. Vembyr*, and *Caerwosso* or *Caerwysc*, the city of water, Oxford.
- C. Vorrán*, a Kymric town on the Wall of Severus in Northumberland.
- C. Vruach* or *Ūriconium* (*Dinlle-Vrecon* Llywarch Hên calls it), Wroxeter, Salop. Its name remains in that of the Wrekin, the *brîg* or summit.
- C. Vyrddin*, Merlin's or Martin's city, Carmarthen. *Kermartin*, near Treguier in Brittany, was the home of S. Yves.
- C. Werydd*, the green [or Irish] city, Lancaster or Wearmouth. (Cunedda Wledig ruled from Caerliwelydd to Caerweir.)
- Calaterium nemus* = *Calettir*, hard land = the Forest of Galtres in Yorkshire. Caledonia is also Calatyr.
- Calchwynydd*, the chalk hill, a district in mid-England, probably the Cotswold range, of which S. Cadvrawd was bishop without a see before the Saxons reached the Severn.
- Caled-vryn yn Rhôs*, the craggy hill in Rhôs = Denbigh in North Wales.
- Calleva*, Kelleu groves (as in *Dôl-gellen*) = Silchester.
- Camelford* in Cornwall = *Camlan*, the scene of Arthur's last battle. (*Leland.*)
- Cangcanon-acron* (*Ptolemy.*) = W. *caingc*, the branch or peninsula of Lleyn in Arvon. The name *Lleyn* is that of *Leinster* in Ireland, of *Lyonness* (now submerged) in Cornwall, and of *Léon* in Brittany.
- Cantium* = W. *caint*, an undulating plain, Kent.
- Carbantorigum* = W. *caer-pant-rhÿg*, the fort of the rye hollow; *Melrose*, as Baxter thinks, *Glencar* as Camden.
- Carnoban*, a district in Bernicia, where the *Triads* notice that the Kymry or Loegrians "did not become Saxons," that is, retained their speech and nationality; perhaps *Craven* in Yorkshire.
- Carreg Hydwydd*, Hodnet in Salop. (*Llwyd.*)
- Carreg llwyd yn coed*, 'the hoary rock in the wood' = S. Michael's Mount in Cornwall.

Carvilium, Wilton in Wiltshire = W. *caer-gwilw*, the fort of the willows.

Castell Côch yn Gwernvor, the red castle in the great meadow = the ancient name of Ruthin in Denbighshire. (*Pennant*.)

Cataracte vicus (*Beda.*), Catterick on the Swale = W. *Cattraeth*, the scene of battle in Aneurin's *Gododin*.

Cathbregion (*Nennius.*), Cadbury in Somerset.

Kenionis ostium (*Ptolemy.*), Falmouth haven = W. *Aber-genen*, the mouth of the haven.

Kil-gwri, the Wirral in Cheshire. (*Camden.*)

Kindovigla, Chester-on-the-street in Durham (*Baxter.*) = W. *Pen-y-weilgi*, the head of the sea.

Clanoventa, Cockermouth in Cumberland = W. *glân-went*, the fair shore.

Claudentum, Southampton = W. *clawdd Antwn*, Antonius' dyke.

Coit-Andred, Andred's weald (Latin, *Anderida*), an ancient forest of vast extent in Sussex. According to Mr. Barnes, 'the pathless wood.'

Coet-maes, wood field (*Camden.*), the Vale of Catmose in Rutland.

Coit-mawr, the great wood (*Asser.*), Selwood Forest in Somerset.

Concangii, Kendal in Westmoreland = W. *cwm-keingion*. (*Baxter.*)

The name Kendal is Kymric: *Dôl-gain*, the dale of the Ken.

Congavata, Rose-castle, near Carlisle = W. *cwm-kypawd*.

Côr-gawr, the giant choir (*Leland.*), Stonchenge.

Cornubia = W. *Kerniv*, the horn or projecting land, Cornwall.

Also, *Kerné*, Cornouailles in Brittany.

Counennos (*Ptolemy.*), the Isle of Dogs in the Thames = W. *Fyns y Cŵn*.

Craig, rock: hence Craven in Yorkshire. *Krac* is the Arabic name of Petra in Arabia, the mount Seir in the Bible.

Cunetio, Marlborough in Wiltshire = W. *kynnud*. *Rhŷd-kynnyd* is found in Llywarch Hên.

Cwm, a deep narrow valley, preserved in Ilfracombe, Wy-combe, &c.

Kynance Cove in Cornwall = W. *kennant*, a brook in a hollow.

Deira, Durham = W. *Deivr*.

Demetia, Pembrokeshire = *Dyved*. Its Kymric chief bore the singular title of *Pendaran*, 'the thunder chief;' which would have gratified Nelson, the duke of Bronté.

Dena, *Fforest y*, the Forest of Dean in Gloucestershire. (*Mabinog-ion*.)

Derwent-Water in Cumberland = W. *dêr-gwyn*, fair water.

Deyrnllwg (*Nennius*.) = Vale Royal in Cheshire, anciently extending to the forests of Cumberland.

Digoll = The Long Mynd (*mynydd*) in Shropshire.

Dingwarth Bryneich (*Nennius*.), 'the disgrace of Bernicia,' the stronghold of the Angles, Bamborough in Northumberland.

Din-obant or *Din-y-pant*, the fort in the hollow, Nottingham.

Dôl, the same word as the English 'dale.' It expresses Deal in Kent and Dawlish (*dôl-isa*) in Devonshire. (*Polwhele*.)

Dumnonia = W. *Dyv-neint*, deep glens, Devonshire; also, the north coast of Brittany.

Dunmow in Essex = W. *din-magh* or *-maes*, the field-fort. (*Camden*.)

Durobrabis = W. *dêr-brav*, fine water; Rochester.

Duro-co-briva, the bridge over the *dêr-coch* (red water); Redbourne in Hertfordshire.

Edros, the name given by Ptolemy to the Isle of Bardsey, in his time *desert* = W. *ynys adar*, isle of birds.

Elmet or *Elved*, a Kymric petty state near Leeds, whose last king Kertic was driven out by Eadwin of Northumbria. (*Beda*.)

Ereinwg, the land of Geraint = Herefordshire.

Gabrosentum, Gateshead, Durham = W. *pen-gavr*, the goat's head.

Garthmarthein, the old name of *Brycheiniog* (Brecknock), the land of Brychan, king of Ireland.

Glannobanta, Bainbridge in Yorkshire or Routhester (*Baxter*.) = W. *glan-y-pant*, the glen of the hollow.

The Torr of *Glastonbury* = W. *glesynwre*, the green summit.

Gobannium, Abergavenny, Monmouthshire = W. *gob-ban*, high tumulus.

Grongar Hill on the Towy, sung of by the poet Dyer = W. *gronn-gaer*, the round fort.

Gwenestr, a wild flood said by the poet-prince Gwyddno (in Armoric, *Gueznou*) to have drowned his territory, *Cantrev-y-gwaelod*, the Holland of Wales. It may mean 'the fair estuary' (*gwen estr*) of the Mawddach, or the main ocean. Gwyddno mentions Caer-Manddwy as "hiding his head among the clouds." I take it to mean Aran Mawddwy, a mountain higher than Cadair Idris, seen from the beach at Barmouth at low ebb.

Gwely Wyrion Kynan, 'the settlement of Conan's descendants,' the ancient name of Eivionydd in Arvon. Such designations are landmarks of history. Thus we have *Morganwg*, 'the land of Morgan Mwynawr,' Glamorgan; *Meirionydd*, 'the land of Meirion,' Merioneth (preserved in Brittany by Merionez, near Van-nes); and *Keredigiawn*, 'the land of Keredig, Cardiganshire.

Gwent, 'the fair open country,' Monmouthshire. I take Gwent to be the term 'Venta' applied to several British cities, though De Belloguet derives it from W. *gwenith*, wheat.

Gwlad yr Haf, the 'land of summer,' Somersetshire: though also implying some southern or eastern land whence the Kymry came.

Gŵyr, the peninsula of Gower in Glamorgan: Gowrie in Perthshire.

Heledd-Ddu, the black salt-pit, Northwich in Cheshire.

Heledd-Wen, the white salt-pit, Nantwich.

Henllan, Henley-in-Arden in Warwickshire.

Henllys, old court, Helston in Cornwall.

Jupupania, a place near Cardiff (*Ptolemy*) = W. *Trev-Iwbwb*, the alarm-post. (*Owen Pughe*.)

Lemanis Portus, Lyme in Kent = W. *Peyth-meinlas*, the narrow green point.

Limnus, the isle of Ramsey in Pembrokeshire = W. *Ynys Eulliv*.

Llan, 'a clearing in a forest,' then 'a village,' then again 'a parish church.' Llangollen may serve as the type of a large class. With its companion viaduct of *Pont-kyssyllty*, it appears in Brittany as Langolen together with Tré-quesseltéc not far from Quimper. Somerset offers us *Llan-Garannog*, Carhampton; *Llan-genen*, Keynsham; *Llan-Gynugar*, Congresbury; and *Llan-Degwman*; the churches of SS. Carantoc, Keyna, Congar, and

Decuman. Launceston in Cornwall was *Llan-Stephan*, S. Stephen's; and Leominster in Herefordshire. *Llan-llieni*, 'S. Linus.'

Lletty-dŵr, 'the inn upon the water' (*Camden.*), Bedford.

Llyn-wys (*Nennius.*) = Lindesey in Lincolnshire.

Llys-tywysog, 'the Prince's court,' (Prince Arthur Tudor and Mary, afterwards Queen, held court there): it is the scene of Milton's *Comus* = Ludlow in Salop.

Lynn in Norfolk = W. *llyn*, the lake or expansion of the Ouse.

Macacorion, Deerhurst in Gloucestershire = W. *Magh-* or *Maes-y-keirw*, the deer field. (*Baxter.*)

Magiovinium, Dunstable in Bedfordshire = W. *Maghiou-* or *Maesydd-gwynion*, 'the white' or chalky 'fields.'

Malata, the isle of Sheppey in Kent = W. *ynys molli*, isle of wethers.

Manaw, the Isle of Man = W. *man-aw*, place in the water.

Manduessedum, Manceter = W. *man-dwy-eisteddva*, place of two seats?

Marazion in Cornwall = W. *marchnad Iou*, Jove's market.

Meddgawd (*Nennius.*) = the isle of Lindisfarne.

Menevia or *Mynyw*, otherwise Tŷ Ddewi, the see of S. David.

Menna or *Meneg*, the peninsula of the Lizard = W. *maneg*, the glove.

Mercia or the English March = W. *Blaenau Lloegyr*. (*Brut y Saeson.*)

Metaris, the Wash in Lincolnshire (*Ptolemy.*) = W. *mall-traeth*, the evil estuary; also, a run of the sea in Anglesea.

Minehead in Devonshire = W. *Bryn-huel*, the tin-mine hill.

Mona, the Isle of Anglesea = W. *Ynys Môn*.

Moricambe, Morecambe Bay in Lancashire = W. *môr-gam*, the crooked sea.

Moridunum, Seaton in Devonshire = W. *môr-ddin*, fort on the sea.

Ocrinum promontorium, the Lizard Point in Cornwall = W. *Penrhyn Ochryn*, the jagged headland. Cf. *Ochrina*, a mountain behind Trieste.

Pen-ball-craig (*Camden.*), Tynemouth in Northumberland.

Pen-dâr, the oaken summit = Margam in Glamorgan.

Pendle, a mountain in Lancashire = W. *pen-lle*, head of the place.

Pen-hardd-lech, the summit of the fine rock, Hawarden Castle.

(*Brut y Tywysogion, Annales Wigorn.*)

Pennocrukium, Penkridge in Staffordshire = W. *pen-kruc*, head of the barrow.

Pen-rhudd, the red head = Penrith in Cumberland, the seat of the kings of Cumbria; also called Penrhyn Rhionydd, the princes' headland.

Pen-saut, the saint's head (S: John Baptist's in the arms of the town) = Penzance in Cornwall.

Pen-uchel-coit, the high top of the wood = Lostwithiel.

Penrhyn Penwaed or *Penweyth*, the Land's End in Cornwall; also called in Cornish *Pen-von-las*.

Pons Aelii, W. *Pont Huail* = Ponteland in Northumberland.

Pont-ivel-coet, the Ivel bridge in the wood = Ilchester in Somerset.

Porth-Gwygyr in Mona (*Triads.*) = Beaumaris?

Porth-Peris (i.e. *Portus Paridos*) = Portsmouth; also called 'Llong-borth' by Llywarch Hên.

Portus Adurni, Ederington, near Shoreham = W. *Porth-y-dêr*.

The *Prawle*, a headland in Devon = W. *brawl*, shooting out.

Rhigodunum, W. *din-rhyg*, the barley town = Ripon in Yorkshire.

Rutupinus Portus, Richborough in Kent = W. *Porth Rwyttin*.

Rutland, W. *Rhuddlan*, red land. Also, Rhuddlan in North Wales.

Segedunum, W. *sŷch-ddin*, the dry fort = Strigil in Northumberland.

Siluria, W. *Esylhwg*, abounding in prospects = South Wales.

Sitomagus, W. *yd-vaes*, wheat field = Stowmarket in Suffolk.

Strata Ikenorum, W. *Ystrad-Ychain* = Ikenild Street, the Roman road from London to Norfolk.

Strata Italiani, W. *Ystrad* or *Sarn Gwythelin* = Watling Street, the Roman road from London to the north-west.

Teg-eingl, fair corner? = Flintshire.

Thule Scottorum, the end of the earth, 'ultima Thule' according to

Seneca, Ireland = W. *Tyleu Isgoed*. Perhaps implied by the mysterious *Tulan* of the Nahoia tribes of central America, though Tula occurs on the Holy Sea in Siberia. Baxter applies the Welsh name *Ynys Tywyll*, 'the dark isle,' to the Irish Thule. I leave Anglesea to claim a now inapplicable title.

Tintagel castle, the birthplace of Arthur in Cornwall = W. *tin-dagol*, the fort of the dewlap, from its situation. (*MS. Harl. 433. Seint Gréal.*)

Tintern Abbey in Gwent = W. *Din-deyrn*, the prince's fort.

Totness in Devon = W. *twtnai*, dark, the colour of the Dart.

TREV = 'homestead,' 'town,' the Saxon *tune*, very frequent in Cornwall, less so in Wales. Yet we have the Cornish *Trelawny* preserved in Tre-Lownydd, the old name of Newmarket in Flintshire (*Pennant.*); and Trevdraeth expresses Rudruth in Cornwall and Newport in Pembrokeshire. (*Polwhele.*)

Tripontium, W. *tri-phont*, three bridges = Towcester, north Hants.

Tunnokelum, Boulness in Cumberland = W. *din-uchel*, high fort.

Tyno-côch, the red lowland = an old name of Cardiganshire.

Ty-ogovawg, W. the town of caves (*Asser.*) = Northampton.

Uxella, Lostwithiel in Cornwall = W. *llys-uchel*, high court.

Vagniacum, Maidstone in Kent = W. *cwm-gwaun*, the combe in the down.

Vainona, Waynflete in Lincolnshire = W. *y waun*, marshy ground.

Varis or *Varac* in the Itinerary of Antoninus, supposed by Baxter to be *Bala* in Merioneth, who refers to its position and to Castell Corndochon; I would add *Caer-gai* (Castrum Caii) and the Tumulus (Tommen y Bala) = W. *wâr-wysc*, above the water.

Vecta Insula, the Isle of Wight = W. *Ynys Gŵyth*, the channel island. *Portus Itius*, Whitsand in Picardy = W. *Porth-ŵyth*.

Vendelis, Portland Island = W. *gwyn-del*, the white hard surface.

Venedotia, North Wales = W. *Gwynedd*, fair country.

Vergivium Mare, the Irish Sea = in Erse, *Fearrghle*, the sea; W.

Môr-werydd, a modified form of the Erse.

Vindenus, Silchester in Hampshire = W. *gwyn-ddin*, the white city.

Vindogladia, Wimborne in Dorset = W. *gwyn-den-gleddeu*, the white two swords or branches of a river.

Vinovium, Binchester in Durham = W. *mîn-ôv*, the frail brink?

Voreda, Old Penrith in Cumberland = W. *y vôr-hyd*, the sea-wash.

Cf. *Y Forhyd*, by Rhyl.

Ynys Devanog = Ramsey Isle in Pembrokeshire. (*Lluyd*.)

Ynys Glanawg, 'Insula Glannavo' in the Epistles of Pope Innocent III., Nov. 24, 1199; also, *Ynys Seirioel* (*MS. Harl. 6963*) = Puffin island, off Anglesea. It occurs in the *Ystorya Seint Grëal*, as doth Bannot or Manod by Festiniog.

Ynys Pyrr, 'Pyrrhus' isle = Caldey island in Bristol Channel.

Ynys Rhiothim, probably from Rutupium hard by, famed for its oysters (*Asser.*) = the isle of Thanet.

Sylinae Insulae (*Sulpicius Severus.*), the Scilly Isles = W. *Ynys Sylin*; perhaps *sûl-lêch*, rocks of the sun.

Wynander-mere in Westmoreland = W. *Llyn-Gwynnant*, the lake of the fair valley.

GREAT BRITAIN: SCOTLAND.

The river *Abravannus* or *Rian* in Galloway = W. *Aber-avon*.

— *Bannock* = W. *bânawg*, notable?

— *Brothock* = W. *brêth*, commotion.

— *Kelvin* in Clydesdale = W. *Kil-gwyn*, the fair covert.

— *Ruthven* = W. *rhudd-avon*, the red river.

Lakes: *Lelannonius lacus*, Loch Fine = W. *llillen-on*, the goat's lake.

Loch-aber = W. *llêch-aber*, the confluence of the lake.

Lock-awe = W. *llêch-avon*, the lake of the river.

Loch-lomond = W. *llêch-lummon* (*Nennius.*), the beacon lake.

Mountains: *Ben-cleugh* = W. *Pen-glôg*, the skull.

Ben-lomond = W. *Pen-llumon* (*Plinlimmon*), the beacon head.

Ben-more = W. *Pen-mawr*, the great head.

Ben-nevis in Inverness = W. *Pen-nîv*, 'Apenninus nubium,' cloudy head.

Cairngorm in Banffshire = W. *carnedd-gwrm*, the dusky cairn.

Grampius mons, the Grampian = W. *Pen-Grian*, the summit sacred to the sun. (*Baxter*.)

The *Horestii*, the Keltic dwellers in Angus = *fforestwyr*, foresters.

— *Maiatae*, the Scottish Lowlanders = W. *mai-awd*, men of the plains.

— *Novantes*, the men of Galloway = W. *novantwys*, turbulent.

— *Otadini*, on the Borders = W. *Gododin*, the scene of Aneurin's song, corrupted into Lothian.

— *Selgovae*, a tribe in Galloway = Erse, *selg*; W. *hela*, hunters.

ABER, the confluence of waters. Scotland, as well as Wales, abounds with this place-name. We have e.g. *Aberbrothock* or *Arbroath*, *Abercorn* or *Abercwnrig*, *Abernethy*: Brecon, Cardigan, Monmouth, and Swansea have displaced the names of Aber-Honddu, Aber-Teivy, Aber-Mynwy, and Aber-Tawy. *Aber* survives in France as 'Le Hâvre.'

Rhodwydd Arderydd, the Knows of Arthuret, a military pass on the Esk, defended by Drywon ab Nudd. (*Triads*, *Skene*.)

Argyle = W. *Ar-Gwyddyl*, the land next the Gael or Irish.

Arthur's Seat, near Edinburgh = Castell Mynydd Agnedd. (*Camden*.)

Balmoral, the Queen's castle in Scotland = W. *Bâl-mwrl*, the crumbling peak?

Blantyre in Lanarkshire = W. *Blaen-tir*, the headland.

Bute in the isle of Arran = W. *Bettws*, S. Brandan's cell.

Caer-Alclwyd, Dunbarton on the Clyde.

C. Colud (*Beda*.) = Coldingham.

C. Eden = Carriden in west Lothian. (*Camden*.)

C. Gwerthevin, the home of Merddin ap Morvryn = possibly the fort of the Verturiones.

C. Gwyth (*Beda*.) = Inch-Keith in the Frith of Forth.

C. Laverock in Dumfriesshire = W. *Caer-llavrawg*, the round fort? also called Uxelum = W. *uchel*, the high fort.

C. Pentalloch = Kirkintilloch, on the Roman Wall.

C. Verwig (*Iolo Goch*.) = Berwick-on-Tweed.

- Cantire*, the headland of Galloway = W. *Pen-tîr*, the headland.
Catenys, *cauda insulae*, the island's end = Caithness.
Kilkerran lough in Cantire. Cf. Kilgerran castle in Cardiganshire.
Kinnolsa, the isle of Colonsay = W. *canol-wysg*, midst of water.
Kinross in Fifeshire = W. *Pen-rhôs*, head of the marsh.
Clauninis, the isle of Lewis = W. *llaw-ynys*, isle like a hand.
Coelin, the home of Coel-Godebog = Kyle in Ayrshire.
Cregidona, W. *craig-dwennen*, the rocky hill = Creighton.
Drumabon, in Pictish 'the back of the river' = Drummond in Strathearne, W. *Ystrad-Aeron*.
Dumfries or *Dun-freys* in Nithsdale = W. *Din-y-ffridd*, the hill fort.
Dundee, on the river Tay = W. *Din-Tawy*.
Dunkeld in Perthshire = W. *Din-kelyddon*, the fort of the coverts.
Duns in the March of Scotland = W. *Dinas*, the fort or city.
Din Eiddin, Edinburgh.
Galysten, a place mentioned by Taliesin = on the Gala in Selkirkshire?
Glasgow, W. *Glâs-cwm*, the green combe.
Glenluce in Wigtonshire = W. *glyn-llŵg*, the bright glen.
Gwenystrad in Strathclyde (*Taliesin*.) = Strathaven in Lanarkshire.
Habitancum, Risingham in *Otadinis* (*Baxter*.) = W. *havod-yn-cwm*, the shieling or hut in the combe.
Hebrides, the Western Isles = W. *Heledd*.
Inverary in Argyllshire = W. *Aber-cira*, the confluence of the *cira* or snow river. (*Camden*.)
Inver-Gordon in Ross-shire = W. *Aber-gorddwyn*, the confluence with the deep.
Lanark in Clydesdale = W. *llannerch*, a glade.
Lennox = W. *llyn-wysc*, smooth water.
Lindores in Fifeshire = W. *llyn-dŵr*, the lake of water.
Litanomagus, W. *llydan-maes*, broad field = Flodden Field.
Melrose abbey (in old chronicles written *Mailros*) = W. *mael-rhôs*, the profitable moorland.
Ochiltre or *Uchiltre* castle in Kyle, the ancient seat of the Stuarts = W. *uchel-dre*, the high town.

Orcades, the Òrkney isles = W. *erch*; Armoric, *erc'h*, snow.

Penicuik in Midlothian = W. *Pen-Cuawc*, from the river Cuawc.
(*Llywarch*.)

Penn-Guawl, W. = Gaelic (*Nennius*.), *Kinneil*; the [Roman] Wall's
End = Kinnoul.

Penrhyn Blathaon = Caithness Point.

Rhetigionium civitas, W. *Rheged* = Strathnaver in Galloway.

Roslyn = W. *rhôs-lyn*, the marsh of the lake.

Rosse = W. *rhôs*, the moor.

Scetis (*Ptolemy*.), W. *ysgad ynys*, the isle of herrings = Shetland.

Tarvedrum, W. *tarv-drawyn*, the scaring headland = Duncansby
Head in Caithness.

YSTRAD, the Kymric equivalent to 'strath,' the bank of large rivers;
as e.g. *Ystrad Clwyd*, *Ystrad Ithon*, *Ystrad Mawr*, *Ystrad
Towy* (in Wales) = the straths of the Clyde, the Eden, the great
strath, that of the Towy.

IRELAND.

We have now traced the roving Kelts from the confines of India to their final settlement in the *green isle* of Erin: Gwerddon the Kymry call it to this day. It is needless to enlarge on this ground. The modern Gwyddyl or Gael present the features of the old race, as depicted by the classic Graeco-Latin writers, even more completely for good or for evil than do the Kymry themselves.

The attachment to tribal chieftains, more strikingly exhibited by the Scottish Gael, has been replaced by an unswerving devotion to the Italian Patriarch of the West, which has survived the feeble efforts of the English settlers and the brutal violence of the Puritans. The levity and reckless gaiety of the old Gauls they still inherit with their French brethren. The Kymry of Wales betray tokens of the influence of long subjection to the English domination. The harp of Cambria has been silenced by the frown of a sombre Puritanism; and the jargon of political squabbles has a greater attraction for the moderns than the simple melodies of their forefathers. The wide divergence in religion of the two kindred races

is attributable to the same origin, a deep-rooted hatred of foreign influences hostile to their nationality. In Ireland they clung to the Pope, because the new learning had disowned him in London. They love 'the sturdy little conventicles' in Wales, because they care not to have their dear native land ticketed by the Saxon as 'four dioceses in the province of Canterbury.' It may stand in law; but it wounds sentiment, and recalls unhappy memories. [See chapter viii., section 2, of this Work.] The Welsh translation of the Bible shares the eulogies lavished on the English Version, which it perhaps too closely copies; but the current of events defies our poor prognostics. Gael and Kymry, transplanted to America, learn the manners and share the aspirations of the land of their adoption. Yet it is difficult to believe that a language expressing the cherished feelings and thoughts of a thousand generations will be suffered to perish save with Time; whilst the extinction of the noblest languages of the sons of Japhet—the Sanskrit, Hellenic, and Latin, save in derived forms—rebukes the temerity of our speculations.

Of the four provinces of Erin, the Kymry knew three—Ulster, Connaught, and Leinster, as *Ullw*, *Conach*, and *Lleyn*. Of its rivers, the Libnius (*Ptolemy*.) or Liffey appears in North Wales as *Llyvni*; while the Latinized name of the Lagan, Ouinderios, is Kymric, meaning 'white water' (*gwyn-dŵr*). The *Kils* or retreats of Wales figure in Kildare, Kilmore, Kilkenny: *Bala*, the outlet of a lake, in Bally-shannon. The sees of Armagh and Dublin are Dearmagh (W. *Dâr-vaes*, the oak plain), and *Dinas Dulyn* (Black-pool fort); Cloyne, dear for Berkeley's sake, is *Chuain-edueach*: W. *Glyn-eiddew*, the ivy glen. *Dunmore* headland in Kerry and *Pentir-Ganion* in Antrim, the Fair Head, near Dungannon, are Kymric rather than Gaelic.



APPENDIX. No. IX.

LATIN NAMES OF PERSONS RETAINED BY THE KYMRY, INCLUDING
THOSE OF THE LATER ROMAN EMPIRE, AND GREEK NAMES
THEREIN OCCURRING.

<i>Adrianus</i> = Adran.	<i>Ambrosius</i> = Emrys.
<i>Aelius</i> = Huail.	<i>Ammonius</i> = Amwn, <i>e.g.</i> Amwn
<i>Aemilianus</i> = Emlyn.	Dhu o Lydaw.
<i>Aeternus</i> = Ederu, <i>e.g.</i> Edeyrn	<i>Andragathius</i> = Anarawd, <i>e.g.</i>
Davod aur.	Anarawd Vinddu.
<i>Aetherius</i> = Eithyr, <i>e.g.</i> Eithyr	<i>Antoninus</i> = Anntwn.
ab Llywarch.	<i>Arcadius</i> = Argad.
<i>Aetius</i> = Aedd, <i>e.g.</i> Aedd Mawr,	<i>Arcturus</i> = Arthur.
the Patrician Aetius.	<i>Aristobulus</i> = Arwystli.
<i>Agnes</i> , <i>Agnētis</i> = Annes and	<i>Artemius</i> = Arthen. (<i>Triads.</i>)
Nest.	<i>Arvandus</i> = Gavran.
<i>Agricola</i> = Grigyll.	<i>Augustinus</i> = Awstin.
<i>Albanus</i> = Elvan, <i>e.g.</i> Elvan	<i>Augustus</i> = Awst.
Powys. (<i>Llywarch.</i>)	<i>Aurelia</i> = Ervil? Eurddyl?
<i>Alexius</i> = Elyw?	<i>Avitus</i> = Awy.
<i>Allectus</i> = Elaeth.	<i>Beda</i> = Bedo, <i>e.g.</i> B. Aerddren.
<i>Alpinus</i> or <i>Albinus</i> = Elphin, <i>e.g.</i>	<i>Benno</i> = Beuno, <i>e.g.</i> B. Gasul-
Elphin ab Gwyddno and Ken-	sŷch.
ydd ab Elphin, <i>i.e.</i> Kenneth	<i>Bruno</i> = Brwyno, <i>e.g.</i> B. Hên.
mac Alpin, king of Scots.	<i>Cacilius</i> = Seisyll, Anglicanized
<i>Alumnus</i> = Alun. (<i>Taliesin.</i>)	as Cecil.
<i>Amandus</i> = Avan.	<i>Caepio</i> = Kybi.

- Caianus* = Caian.
Caius = Cai.
Camillus, an Etruscan name; in Erse, *Cait-milead*, warrior; W. *Càd-milwr*.
Camoenae, the Muses = W. *cân-vwyn*, pleasant song.
Candidianus, in the Saxon Chronicle 'Condidan' = W. Kyn-ddylan (prince of Powis).
Carausius = Carawn.
Carus = Câr.
Catellus = Cadell.
Cato = Cado, e.g. Cado Hên, brenin Prydyn.
Catulus = Kedawl. (*Gwyddno*.)
Kentronius = Kyndrwyn, father of Kynddylan. (*Llywarch*.)
Kerbonianus = Gorwynion.
Kethegus, *Caedicius* = Kedig.
Kikero, the greatest of Roman orators. His name is connected with the Welsh *keirch*, oats, though *kiker* meant 'vetches' to the Romans.
Clara = Llear.
Claudia = Gwladys.
Claudius = Gloyw.
Cluvius = Glywys?
Cneius = Keneu.
Coelius = Coel.
Conon = Kynon, Kynan, and in its Gascon form 'Kenon.' (*Llwyd*.)
Constantinus = Kystennin.
- Constantius* = Kysteint.
Kyriacus = Curig.
Cyrillus = Scirioel Wŷn.
Kyrus = Gyrys, e.g. G. o Iâl.
Damianus = Dwyvan.
Diana = in Erse *Dian*, nimble.
Domninus = Dyvnan.
Donatianus = Dunodyn.
Donatus = Dunawd.
Ecdicius = Eiddig.
Egeria = Eigyr, 'maiden.'
Eleutherius = Elidyr.
Eligius = Helig.
Eloquius = Illoc?
Emidius = Hemeid, Hyveidd.
Eucrati = Eugrad.
Eudocius = Wddog?
Eugenius, *Eugendus* = Ywein, e.g. Owain ab Urien. Gawain, e.g. Gawain Douglas.
Euladius = Euladd.
Euphrasia = Effros.
Flavianus = Fflewinn.
Flora = Fflur.
Gallus = Gall.
Gavidius = Kewydd.
Gavius = Gawy.
Germanianus = Garmonyawn. (*Achau Gwŷr y Gogledd*.)
Germanus = Garmon.
Gerontius = Geraint.
Glycerius = Gleisiar. (*Triads*.)
Gordius = Gordd, 'earnest.'
Gorgonius = Gwrgant.
Gradius = Gredyv. (*Aneurin*.)

<i>Gratialis</i> = Greidiol.	<i>Latinus</i> = Lledin. (<i>Taliesin</i> .)
<i>Gratianus</i> = Armoric, "Gradlon;"	<i>Laudatus</i> = Llawddad.
W. "Grallon."	<i>Laurentius</i> = Lloren (a son of
<i>Gratus</i> = Gradd. (<i>Taliesin</i> .)	Llywarch).
<i>Gregorius</i> = Grygor.	<i>Leo</i> = Llew.
<i>Helvidianus</i> = Elwyddan.	<i>Liberius</i> = Lliver. (<i>Llywarch</i> .)
<i>Helvidius</i> = Hylwydd, 'prosperous.'	<i>Libius</i> = Llibio.
<i>Helvius</i> = Elwy.	<i>Linus</i> = Llien (báb.) (<i>Addit.</i>
<i>Hercules, Herculem</i> = Ercwlv.	<i>MSS.</i> 14, 882; <i>Mus. Britannic</i> .)
<i>Hersilia</i> = Esyllt, rendered in romance Estrildis, Isolda, Yseult.	<i>Livius</i> = Llywy. (<i>Taliesin</i> .)
<i>Hesperius</i> = Ysperi. (<i>Aneurin</i> .)	<i>Lucanus</i> = Llugan.
<i>Hilarius</i> = Eleri, Ilar, Elian.	<i>Lucia</i> = Lleucu.
<i>Himerius</i> = Emyr (Llydaw).	<i>Lucianus</i> = Lleision.
<i>Honorius</i> = Ynyr.	<i>Lucius</i> = Llès.
<i>Ianuarius</i> = Ionawr.	<i>Macaritus</i> = Machreth.
<i>Idacius</i> = Iddawg (Corn Prydain).	<i>Magnentius</i> = Maenwyn. (<i>Llywarch</i> .)
<i>Idoneus</i> = Iddon and Idno (ab Meirchion).	<i>Magnus</i> or <i>Maenius</i> = Maen (a son of Llywarch).
<i>Iovius</i> = Ieuav.	<i>Major, Maurus</i> = Môr.
<i>Italicus</i> , (e.g. Priscus Italicus, A.D. 133) = Eiddilic. (<i>Triads</i> .)	<i>Majorianus, Maurianus</i> = Morien (Varvaug, a foreign prince.
<i>Italus</i> = Eidal. (<i>Taliesin</i> .)	<i>Triads</i> .)
<i>Iulus</i> = Iolo.	<i>Manlius, Mallius</i> = Mael.
<i>Julianus</i> = Sulien.	<i>Marcellus</i> = Marchell.
<i>Julitta[m]</i> = Elidan.	<i>Marcianus</i> = Meirchion.
<i>Julius</i> = Iwl, e.g. Iwl Caisar, Julius Caesar.	<i>Marcus</i> = March.
<i>Jupiter, Jovis</i> = Iau or Iou.	<i>Marianus</i> = Meirion.
<i>Justinianus</i> = Stinian.	<i>Marinus</i> = Merini.
<i>Justinus</i> = Iestin.	<i>Marius</i> = Mair.
<i>Laberius</i> , the first Roman who trod British soil (<i>Caesar</i> .) =	<i>Mars, Martis</i> = Mawrth.
Llavyr (a son of Llywarch).	<i>Martinus</i> = Merddin, Myrddin, in romance Merlin.
	<i>Matius</i> = Mâth (ab Mathonwy).

- Maurelius* = Moryal (a brother of Kynddylan.
Mauricius = Meuric.
Maximus = Macsen.
Melior = Meilyr, Meileri.
Mercurius = Merchur.
Metellus = Medel (a son of Llywarch.)
Metrodorus = Medrawd, in romance 'Sir Mordred.'
Nemnius = Nynniaw.
Octavius = Euddav.
Olybrius = Elivri, in romance rendered Oliver.
Ovidius = Ovydd.
Papias = Pabo.
Pascennius = Pasgen.
Paternus = Padarn.
Patricius = Padrig.
Paulinus = Peulyn.
Petronius = Pedwrn.
Phoebus = Peibiau.
Pollio = Pyll (a son of Llywarch.)
Publicius = Peblig.
Quinidius = Kenydd.
Quirinus = Gwrin.
Regina = Rhiain.
Romanus = Rhuvon, Rhun.
Romulus = in Erse Crodamuil, 'valiant.'
Ruffinus = Gruffudd.
Saturninus = Sadwrnin.
Saturnus = Sadwrn.
Scaurus = Ysgaron. (*Aneurin*.)
Scholasticus = Yskolan.
Septimianus = Seithenyn.
Septimius = Seithyn.
Sergius = Serigi (e.g. S. Wyddel).
Servandus = Servan.
Sibylla = Sibli Ddoeth.
Solinus = Heylin.
Suctonius Paulinus = Sywidw Pawlin. (*Theophilus Evans*.)
Tarquinius = Terwyn, 'strong;' e.g. T. Superbus, Terwyn Syberw.
Telesinus, a Samnite general (*Plutarch*.) = Taliesin.
Thecla, the virgin martyr, disciple of S. Paul = Tegla.
Theodorus = Tudur, Tudor.
Theodosius = Tewdws.
Titan, Tithonus = Tydain.
Tityrus, the Vergilian shepherd = Tityr, 'spinning' or 'whirling.'
Turnus, king of the Rutuli = W. teyrn, 'the prince.'
Uranus = Urien.
Urbinius = Erbin (ab Kystennin Gorneu).
Valentinianus = Balawn.
Varius = Gwair.
Venilia, a sea-goddess = W. gwen-nol, 'the sea gull.'
Venus, Veneris = Gwener.
Vergilius = Pheryll.
Victor = Uthyr, Withur.
Victorinus = Gwytherin.
Vigilius = Bugail.

Virginus = Gwrgeneu.*Vitalianus* = Gwythelyn.*Viriathus* = Gwriad.*Vivianus* = Gwiawn.*Virunnius* = Gwron.*Voconius* = Gwgawn.

A few names appear to have been borrowed by the Teutons from the Kymry, or used in common. Such I submit are

Aethelstan = Elystan (Glodrydd).*Edwold* = Idwal.*Aethered* = Edryd.*Hlodwig, Ludwig* = Clydawg.*Brand* = W. Braint (Hir).*Hugo* = Hywgi.*Ceadmon* = Cadvan.*Kenneth* = Kynedda, Kenydd.*Ceadwalla* = Cadwal.*Keurick* = Kyncuric.*Cerdic* = Keredig.*Reginald* = Rheinallt.*Culloch* = Kwlwch.*Ruderic* = Rhydderch, Rhodri.*Donald* = Dyvnwal.*Withred* = Uchdryd.*Edwin* = Ednewein.

A few Bible names too are found naturalized in Kymric speech. Such are *Addav*, Adam; *Ynwch*, Enoch; *Jo*, Job; *Arawn*, Aaron; *Sawyl*, Saul; *Davydd*, David; *Selyw*, Solomon; *Elli*, Elias; *Elisse*, Eliseus; *Deinioel*, Daniel; *Iago*, James; *Ienan*, John; *Tathai*, Thaddaeus.





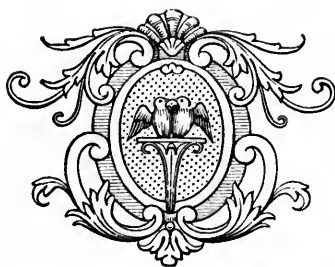
APPENDIX. No. X.

IN the Prologue to his Welsh grammar, printed at Milan, Griffith Roberts opens with a dialogue between himself and *Morus* (M. Clynnog, I take it, bishop-nominate of Bangor, and rector of the English College at Rome). The spelling of the original is preserved.

“Er bod yn deg y fangre le'r ydym, ag yn hyfryd gweled y dail gwyrddleision yn gyscod rhag y tes, ag yn digrif clowed yr auel hon o'r gogleuwynt yn chwythu tan frig y gwinwydd i'n lawenychu yn y gwres anrhysymol hwn syd drwm wrth bawb a gafod i geni a'i meithrin mewn gwlad cyn oered ag yn tir Cymru . . etto ni chynhessa calon cymro wrthynt, megis y gnaï wrth lan Dyfrdwy, ne lawr Dyphryn Clwyd, ne wrth aml o leoedd a fedrwn i henwi o Faenol Dewi i Gaergybi ym Môn. . . . Mae arnaf hiraeth am lawer o bethau a gaid ynghymru, i fwrw'r amser heibio yn ddifyr ag yn llawen wrth ochel y tès hirddydd haf. Os myfyrio a damunych ne darlain ar ych pen ych hun, chui a gaech deuis lle cymwys i hynny, er maint fyddai boethni'r tes; naill ai mewn tai gleision hafaidd, ne ger lawr dwfr rhedegog mewn glyn ag irgoed, ne mewn dyffryn llysseuawg, ne mewn cadlas o fedw ne o ynn plannedig, ne ar fynydd amlwg awelog, ne mewn rhyw arall, lle ni byddai na blinder na lludded wrth wres yr hinon. Ond ynghylch y dref hon [Milan], nid oes dim tebyg.”

It seems incredible how in the face of this explicit passage the

late learned librarian of the British Museum, Mr. Panizzi, could have maintained against Prince Louis-Lucien Bonaparte that Roberts printed his book at *Merivod* in North Wales, where there could not have been a printing-press in the reign of Elizabeth, nor vines to temper an excessive heat. The Italian scholar could not have known Roberts's relation to S. Carlo Borromeo, nor have consulted Anthony à Wood's 'Athenae Oxonienses.'





APPENDIX. No. XI.

FRENCH-KYMRIC VOCABLES.

THE list here supplied is confessedly imperfect, yet sufficient to establish the existence of a Kymric element in the modern Gallo-Roman speech. Zeuss as well as Prichard hold that the old Gallic was nearer the Welsh than the Gaelic, save that it retained the case-endings of the latter. The sounds of the letters *j* and *n* in French, as well as the *ll mouillés* in French and Spanish, come from the Kymric. (*De Belloguet*.) The Cis-Alpine priest at Mass still pronounces the *u* in *Deus*, as a Welshman would if taught Latin according to Kymric pronunciation.

Abricot, apricot = *bricyll*.

Accabler, to overwhelm with abuse = *cablu*, to abuse.

Agraffe, a clasp = *crevyn*.

Ainé, the eldest = *hynav*.

Aller, to go = *eled*, let him go.

Allouer, to allow = *lwio*.

S'Arrêter, to stay = *aros*.

Arroye, array, preparation = *arlwy*.

Avaler, to swallow = *aball*, to perish.

Avec, with = *ac ev*, and it.

Bacler, to fasten = *baglu*.

Bagatelle, a toy = *bagadau*, strings of beads.

Balafré, gashed = *bala-ffrau*, the efflux of an outlet.

Balayer, to sweep = *balâu*, to drive out.

Banc, a bench = *mainc*.

Bannière, a banner = *baner*.

Baragouin, mendicants' cant or an appeal for = *bara gwyn*, white bread?

Baratter, to cheat = *brád*, treachery.

Barguigner, to bargain = *bargen*.

Bataile, battle = *batel*.

Bâteau, a boat = *bâd*.

Bâton, a staff = *pastwn*.

Battre, to beat = *baeddu*.

Bedeau, a verger = *bedw*, a birch rod, doubtless the original *virga* of a beadle.

Belette, a weasel = *bele*, a martin.

Béquille, a crutch = *bagl*.

Bijou, a jewel = *bagadan*, strings of beads.

Blanc, white = *gwlân*, wool.

Blé, corn; Provençal, *blad*, flour = *blawd*, fine flour.

Blonde, fine lace = *bliant*, fine linen.

Blura (Provençal), blue = *blawr*, iron-gray.

Bluter, to sift = *blawd*, flour.

Bouc, a goat = *bûch*.

Boucle, a buckle = *bogel*, a knot.

Boudin, a black pudding = *poten*, intestines.

Boue, dirt = *baw*.

Boule, a bowl = *ból*, a belly, a protuberance.

Bourasque, a violent wind = *bûr*, violence.

Bourdon, the bass in music = *byrr-don*.

Bouteille, a bottle = *bothen*.

Boutique, a shop = *bûth*, a booth.

Brave, brave = *praff*, stout.

Brebis, a sheep = *brevu*, to bleat.

Brigand, a robber = *briganted* (Bréton), hill men.

Brin, a stick, something worthless = *prin*, scanty; *brwyn*, a bulrush.

Bris, fragments = *briwsion*.

Broderie, embroidery = *brodio*.

Brouce, Provençal *Breina*, white frost = *barrug*, fog.

Brouet, a mess = *brywes*.

Brouter, to browse = *bricsion*, fragments.

Broyer, to bruise = *briwo*.

Bruit, a noise = *brêth*: *brwydr*, battle.

Brun, brown = *brwyn*.

Brusque, hasty = *brysgr*, quick.

Cacher, to hide = *cau*, to shut in; *cauad*, a cover.

Caillou, a flint-stone = *callestr*.

Cambrer, to bend = *cammu*.

Cnaif, a knife = *cnaiv*, clipping or shearing.

Caprice = *kiprys*, hap-hazard.

Carder, to card wool = *gardio*.

Carillon, a peal of bells = *carol*, a merry song.

Chariot, a chariot = *carr-rhód*, a car on wheels.

Charogne, carrion, a carcase = *kelain*.

Chausse, hose = *coes*, a leg.

Chemin, Italian *cammino*, a road = *cammu*, to step.

Chercher, to fetch = *cyrchu*.

Cheval, a horse = *keffyl*.

Chien, a dog = *kî*, pl. *côn*.

Chimère, a simarre (a Mediaeval vesture) = *simmar*.

Chômer, to keep holiday = *siôm*, vacant.

Chûte, a fall = *codwm*.

Clabaud, a noisy talker = *clebar*, idle talk.

Clapitha (Provençal), a stony place = *clap*, a round mass, from the
Latin *lap-is*.

Claque, clogs = *clogsiâu*.

Cloche, a bell = *clôch*.

Coin, a corner = *cwyn*.

Combler, to heap up = *cwblhâu*, to complete.

Cotret, a small fagot = *coed*, wood.

Coucher, to lie down = *kysgu*, to sleep.

Courroie, a saddle = *kyrwy*.

Cracher, to spit = *crach-boeri*.

Craindre, to fear = *crynu*, to quake.

Cramoisi, crimson = *crau*, gore, dark clotted blood.

Crevasse, a crevice = *gravais*.

Cuisse, a thigh = *coes*, a leg.

Dague, a dagger = *tagu*, to choke.

Darder, to dart = *tarddu*, to spring as a well.

Debris, fragments = *brwsion*.

Derechef, again = *drachevn*.

Deuil, mourning = *dywyl*.

Devisé, a device = *dyvais*.

Dorenavant, henceforth = *o hyn allan*.

Douce, sweet = *dws*: both from the Latin *dulcis*.

Dresser, to repair = *trwsiaw*.

Droque, a drug = *drwg*, bad.

Dune, a high bank = *tyno*.

Eau, water = *wy* or *gwy*.

Ecarter, to separate = *ysgarthu*, to purge.

Echine, the chine = *kevn*, back.

Eclair, lightning = *eghur*, clear.

Ecloppé, lame = *clóff*.

Ecoufle, a kite = *ysglyvu*, to prey; whence also the English word
'scuffle.'

Ecrouler, to crumble = *ysgwrllwg*, crackling.

Ecueil, a reef = *ysgyl*.

Ecume, scum = *ysgwyv*, from the Latin *spuma*.

Effroi, fright = *ffreuo*, to spirt out blood.

Egratigner, to scratch = *craffiniaw*.

Emeute, an insurrection = *ysmud*.

Ennuï, weariness = *anwyd*, indisposition.

Envoyer, to send = *anvon*.

Escarbot, a beetle (bred of corruption); in Latin, *scarabaenus* = *ysgerbwdd*, a carcase.

Escarmouche, a skirmish = *ysgarmes*.

Escorner (Walloon), to scorn = *ysgorn*.

Escort, a guard of soldiers = *gosgordd*.

Esperon, a spur = *yspardun*.

Etançon, a perch = *ystange*; Italian, *stanga*.

S'étonner, to be astonished = *synnu*.

Etourdi, rash = *ys-drud*, daring; *ystwrdio*, to storm.

Fagot, a fagot = *ffagawd*.

Faix, a burthen = *baich*.

Faner, to faint = *gwanhâu*.

Flatter, to flatter = *ffladr*, foolish talk.

Fol, an old Gallic term for 'dotard' = *ffôl*.

Fourrage, fodder = Irish, *feur*; W. *gwair*, grass.

Fraiche, Italian *fresco*, fresh = *ffresg*.

Fretta (Italian), haste = *ffrwt*, abruptly.

Frilleux, chilly = *ffrwył*, a drizzling rain.

Gabelle, a tax = *gavael*, a hold, a legal claim.

Garde, a keep = *garth*, a hill.

Gars, a lad = *gwâs*.

Geole, a gaol = *gëol*.

Glaner, to glean = *llanastr*, dispersion.

Glas, a knell = *llais*, a voice.

Gobelin, tapestry, carpet = *gobennydd*, a cushion.

Goëland, a sea-gull = *gweylan*.

Gourmand, a glutton = *gormod*, too much.

Gratter, to scrape = *cravu*.

Grès, steps = *grisiau*.

Grido (Italian), a cry = *grydian*; *griddvan*, a groan.

Grille, a gridiron = *gridyll*.

Grogner, to grumble = *grwng*, grunt.

Gualdo (Italian), a defect = *gwall*.

Guéret, fallow ground = *gweryd*, a sward.

Guérir, to heal = *gwared*; *kyweiriaw*, to repair.

Guerre, war = *herw*, foraging.

Gueux, a beggar = *gwyw*, faded.

Guichet, a wicket = *gwicced*.

'Habler, to tell lies = *cablu*, to detract.

'Haie, a thicket = *cae*, an enclosure.

'Halbran, a young wild duck = *holbren*, a reproachful term applied to a woman.

'Harnais, armour, harness = *harnais*.

'Havir, to scorch = *hâv*, summer.

'Havre, a haven = *aber*.

'Heurt, a hit = *hurt*, awkward.

'Heurter, to assault = *rhuthro ar*.

'Hoquet, the hiccough = *ig*, effort.

'Houe, a spade = *rhaw*.

'Houppé, an effort = *hwpp*.

'Hourdage, rough masonry, rubble = *hwrdd*, a push.

'Housseaux, coarse leggings = *hosanau*, stockings.

'Hurter, to push = *hyrddu*.

'Hutin, an obstinate fellow = *hurltyn*, a blockhead.

Ivraie, tares = *evrai*.

Jarret, the ham of a leg = *garr*.

Laid, ugly = *llaid*, mud.

Lande, a heath = *lawnt*.

Lieu, a place = *lle*.

Linotte, a linnet = *llinos*.

Lueur, a faint light = *lleuwer*, light.

Maint, a quantity = *maint*.

Marcher, to march = *march*, a horse.

Menu, very small = *mân*; *meiŵ*, delicate; *main*, thin.

Miettes, small crumbs = *mwydion*; *moethau*, dainties.

Mistral, a violent wind in the south of France = *meistrawl*, masterly, overcoming.

Modorra (Spanish) = *modrondod*, lethargy.

Monceau, a heap = *boncyn*, a bank or knoll.

Morfil, unwrought ivory = *morvil*, a nar-whale, whose tusks supplied the Norsemen with supposed ivory.

Morne, sad = *mwrn*, hot, sultry.

Mou, *molle*, soft, sluggish = *moll*, heavy warm.

Mouche, a fly = *mŵch*, *môch*, quick.

Moûton, old form *moulton*, a sheep = *mollt*, a wether.

Museau, a snout = *miswrn*, a mask.

Navrer, to wound = *manawyd*, to penetrate with an instrument; in Merionethshire, to hurt.

Octroi, an impost = *occr*, usury.

Ord, filthy = *gwrthun*, repulsive.

Oui, yea = *ïe*.

Ouir, to hear = *oiaw*.

Oultrage, from *ultragium*, an outrage, excess = *wttres*, prodigality, waste.

Outré, outrageous = *uthr*.

Pays, a country = *pywys*.

Pelisse, originally 'an upper vesture of fur' = *pilys*.

Pequeno (Spanish), little = *bychan*.

Péser, to weigh = *pwysaw*.

Petit, little = *pittw* (a word used in South Wales).

Piquer, to sting = *pigo*.

Pissoir, a pitcher = *piser*.

Pois, a weight = *pwys*.

Pouffer de rire, to burst with laughing = *pwff*, a puff.

Preste, nimble = *prest*.

Preux, a brave man = *brâv*.

Potage, broth = *potes*.

Prud' homme, honest man = *gŵr prudd*.

Quai, the quay on a river or sea = *cae*, enclosure.

Quitter, to quit hold of = *gadael*.

Racler, to scrape = *rhaclo*, to make a noise.

Rade, a roadstead = *rhawdd*.

Ramper, to fawn = *rhemp*, excess.

Rang, a rang = *rheng*.

Remorquer, to tow a ship = *rhwymio wrth*, to attach to an object.

Requin, a shark = *rhygn*, 'jagged' teeth.

Réseau, net-work = *rhês*, a string.

Retz (*patois*), cold = *rhew*, frost.

Ricaner, to mock = *rhingcian*, to snarl.

Rien, nothing = *yr un*; *i.e.* [not] a single thing.

Rigole, a small trench = *rhigol*.

Roche, a rock = *rhwch*, jagged.

Rochette, a bishop's dress = *rhuchen*, a cloke.

Rôder, to rove = *rhodiaw*.

Rognon, the kidneys = *rhynion*, groats.

Roi, a king = *rhi*, *rhwy*.

Roiauté, royalty, kingly estate = *rhialltwch*, display.

Rompre, to break = *rhympio*, to break an engagement.

Rond, round = *crwnn*.

Rôtir, to roast = *rhostio*.

Roussin (Italian, *ronzino*), a pack-horse = *rhwnsi*.

Route, a way = *rhŷd*, a ford.

Routiers, irregular soldiers = *rhawd*, a mob.

Rusé, cunning = *kyv-rwys*.

Sale, dirty = *salw*, vile.

Soc, a ploughshare = *sŵch*.

Sœur, a sister = *chwaer*; Persian, *khanher*.

Soie (Italian, *seta*), silk = *sidan*.

Soin, care = *swyn*, a charm, a remedy.

Sottise, silliness = *sothach*, rubbish.

Soupe, potage = *swp*, a smash.

Squilla (Italian), a cry = *chlil*, a peal of bells.

Taille, an impost = *toll*.

Tailler, to cut = *tyllu*, to perforate.

Tambour, a drum = *tabourdd*.

Tas, a heap = *tâs*, a hay-stack.

Teie (Lorrain *patois*), a house = *tai*, houses.

Terne, tarnished = *tarnu*, to dry.

Tomber, to fall = *pen-dwmſian*, to nod drowsily.

Tombereau, a dung-cart = *trwmbel*.

Tonneau, a ton = *tunnell*.

Toux, a cough = *tuchau*, to groan.

Tracas, over-haste = *trachwyddo*, to stumble.

Trahison, treachery = *trais*.

Travail, labour = *travael*.

Treille, the trellis of a vineyard = *traill*, a trail.

Tresor, a treasure = *trysor*.

Trogne, a snout = *trwyn*, nose.

Trombe, a water-spout = *trôm*, heavy.

Trotter, to trot = *trawd*, *troed*, a foot.

Trousser, to truss up = *trwsio*, to repair.

Trou, a hole = *trêch*, an incision.

Truand, a beggar = *truan*, wretched.

Truie, a sow = *twrch*, a hog.

Vilain, brutish = *milain*.

Voila, behold ! = *wela*.



APPENDIX. No. XII.

ENGLISH-KYMRIC VOCABLES.

THE English words following appear to be either borrowed from, or identical with, corresponding Kymric forms. Where they denote objects presented in social life, they are probably Kymric; where expressive of notions common to all nations, they must belong equally to Teutonic and Keltic stock.

Aber = a harbour.

Agwyr, crooked = awry.

Alch, an iron grating; *alches*, a window = an alcove?

Baban (Italian, *bambino*) = a baby.

Bachgen = a boy; in Persian, *pachah*.

Badd = a bath; e.g. *Nantbaddon*.

Bagad = a pack of people.

Bâl, a bare peak = bald.

Balc = a balk of land.

Balch, proud = bold; in the old

Gothic, *baltha*.

Baldordd = balderdash.

Ban, high ground = *van*: so the Caermarthenshire *Vans*.

Barr, a summit = bare, branch.

Bicre = to bicker or contend.

Bilwg = a billhook.

Blodau, flowers = to blow, to bloom

Bloedd, a shout = to blow.

Blÿs, desire = bliss.

Bôd = an abode.

Boreu, morning = morrow.

Botas = a boot.

Bragad = a breed.

Bragu = to brew.

Braw, fear = to bree, a Yorkshire term for 'to fright.'

Brawd = brother; Sanskrit, *bhratrah*.

Brawdle, a court of justice = to brawl.

Brêg = a breach; to break.

Brevu = to bray.

Brôch = a brock or badger.

Brolig = luxuriant, frolic.

Brêg = a brake.

Brwys = brushwood.

Brysg = brisk.

Buarth = a byre or cowhouse.

Bugeilgi = a beagle.

- Bwa* = a bow.
Bûch = a buck.
Bwhumman = to boom?
Bwlch = to bulge out.
Bwn-gler, the tail of the clerks
 = bungler.
Bwrch = a borough or fort.
Bwrw = to pour.
Bwyd = to bait; meat.
Byrr-don = the burden of a song.
Cammawu = a battle, backgam-
 mon; *bachgammawu*, a little
 battle.
Cappan = a cope.
Carc = carking care.
Ceccru = to check or rate.
Céd = advantage, to get.
Ceintach = the Quinta (a game).
Celyn (in Saxon *holeyn*) = holly.
Cevu, a back = a chine.
Cic, a fort; *cicwyr*, infantry = to
 kick.
Clai = clay.
Clecc = a click.
Clo = a lock.
Clôch = a clock.
Clwch = a clough or cliff.
Clws = gloss.
Coed = wood; Sanskrit, *kuta*, a
 tree; English, 'to cut down.'
Coes, a leg = hose.
Coggio, to dissemble = to cog dice.
Comiaw, *ymgomio*, to gossip =
 chum.
Coppa = a coping-stone.
Croppa = a bird's crop.
Cûd = a kite.
Cûch = a cock-boat.
Cwheuan = to quaver.
Cîen, dogs = hounds.
Cwning = a coney.
Cwt, a hut.
Cwynaw, to complain = to whine.
Chwant = want (desire).
Chwaw = a sough, or loud sigh of
 the wind.
Chwêd = quoth he.
Chwedl, a tale = to wheedle.
Chwêg, sweet = whey.
Chwyl, a turning = wheel.
Chwirlt-gwgan = a whirligig.
Chwistrell = a squirt or syringe.
Chwyn = whin, weeds.
Chwylv, a swell = a wave; to heave.
Chwyrnu = to snore.
Dadlen, to discourse = to tattle.
Dâl (Saxon, *haldan*) = to hold.
Danteithus, toothsome = dainty.
Devnyn, a drop of water = dew.
Diwyll = to till.
Dewr = *dour* (Scottish).
Dôs, a drop = a dose.
Dogn, a piece = a token.
Dól = a dale.
Dreva, twenty-four = a thrave of
 corn, *i.e.* 24 sheaves.
Drylliaw = to drill.
Duawg, blackish = dusk.
Dwl = dull.
Dwnn = dun-coloured.
Dwndwr, a loud noise = thunder.
Esgid, a shoe = a skate.
Esmwyth = smooth.
Ewyllys = will.
Egino, to spring as grass = to begin.
Ffald = a fold of sheep.
Fflaw = a splinter: *flaw*.
Ffeutur = pewter.

Gakw = to call; Greek, *kaleo*.

Gardd = a yard, a garden.

Geni, to be born = to yeon.

Gevynnan = *gyves* (fetters).

Gid = a kid; giddy.

Gildiaw = to yield.

Glân = clean.

Glanhâu = to glean.

Glavyr = to glaver or flatter.

Glaiv = a glaive or sword.

Goleu, light; in Sanskrit, *iwāla*
= to glow.

Gloyw = glowing.

Glynnu = to lean; to cling.

Glynn = a glen.

Gobeithio, to hope = *hopeth*.

Golud, wealth = gold.

Gordâl = an ordeal.

Golwg = a look.

Gosymmerth = the gossamer.

Govail, a smithy = hovel.

Grân = the grain of wood.

Grwndwal = a ground-wall.

Grŷr = a heron.

Gwae = woe.

Gwaint, smart = quaint.

Gwallt, hair = felt.

Gwan = weak; wan.

Gwanhâu = to wane.

Gwâr = fair.

Gwarched = to guard.

Gwarth, a strand = a sandy *warth*.
(*Leland*.)

Gwysio = to usher or summon.

Gwasgu = to squeeze.

—— (Saxon, *wascan*) = to wash.

Gwân = to weave.

Gwawn = the *gowan*.

Gwêdd, a yoke = to wed.

Gweddi, a prayer = the *Veda*.

Gweilgi, the sea = a billow; in
German, *bilge*.

Gweinî, to serve = *meiny*, a retinue.

Gwelw, pale = fallow; fallow.

Gwell, better = *well*.

Gwerth = worth; in Saxon, *werth*.

Gweyd, saith = quoth.

Gwiddan = a witch; 'weazen.'

Gwisgi, nimble = to whisk.

Gwlân = wool.

Gwlanen = flannel.

Gwlw, a channel = a gulf.

Gwlŷb = glib, slippery.

Gwlŷdd = mild.

Gwŷdd = wood.

Gŵydd, *fe ŵydd* = he knows; to wit.

Gwŷll = gloom.

Gwyllt = wild.

Gwynp = to vamp up.

Gwyrth, virtue = worth.

Gwŷth = wode; angry.

Gyrru (Saxon, *yrrian*) = to run.

Gyrthiaw = to gird (to attack).

Hagr = haggard.

Hacarn (Sanskrit, *sarana*) = iron.

Hau = to sow.

Haws, easier = ease.

Hebog = a hawk; Saxon, *hafoc*.

Herw = to harry.

Hësg (in Irish, *seisg*) = sedge.

Hobelu = to hop.

Hoeden = a hoyden.

Höen (in German, *schön*) = fine.

Holl = whole, full.

Hosan = hosen.

Hovio = to hover.

Huan = the sun; Sanskrit, *sunu*.

Hwyl = a sail.

Hüd = to hood-wink.

Husting, a whisper or murmur
= *hustings*.

Hwch, a sow (Persian, *khuk*) = a hog.

Hynt, a way = a hint.

Hyrddu = to gird (as a ram).

Jarl = an earl; Scandinavian, *jarl*.

Ieuangc = young; offshoot.

Iwbwb (a cry of alarm) = to whoop.

Lawnt = a lawn.

Llab = a slab.

Llacc = slack.

Lladmer = a Latimer or Latiner,
i.e. interpreter.

Lladd = to slay.

Llangc, a lad, *adolescens* = lank.

Llarian, clear = a clarion.

Llawdr = clad, clothes.

Llawr = a floor.

Lled, length = a slade, a long
low-lying meadow.

Lleipyr = slippery.

Llews = sleeves.

Llithro = to slither, to slide.

Llhw (in Saxon, *hiewe*) = hue.

Llwm, bare = gloom.

Llwyd, gray = a cloud.

Llymru = flummery.

Maeddu = to smite: *ys-maeddu*.

Maen, a stone = a mine.

Maenol = a manor.

Maer = a mayor.

Mâl = black-mail.

March, a horse = a mare.

Mellt, lightning = to melt.

Meddyglyn = metheglin, mead.

Menn = a wain.

Mêr = marrow.

Mês = mast, acorns.

Murndwyrn, a secret blow = murder.

Mynpwy = the mumps.

Myned (Saxon, *wendan*) = to wend.

Mynnu, to will, to have a mind
to = *mind*.

Mynwyr = meniver (a rich fur).

Nwth = a knot.

Oddiyno = then.

Osgo = askew, aslant.

Pawen = a paw.

Pevr = brave; fine: e.g. *dogyn o
aur pevr*, a token of brave
gold.

Pert = pretty.

Pluog, feathery = a pillow.

Plygu = to bulge, to bend.

Prês = brass; Sanskrit, *varishta*,
copper (in the sense of 'ex-
cellent').

Presl = prattle.

Prŷd, beauty = pride.

Prysgoed = brushwood.

Pwcca = Puck (a goblin).

Rhawr = a roar.

Rhemph, mischievous = ramping.

Rhêv = rife.

Rhêch, grunting = rough.

Rhodio, to walk = a road.

Rhudd = ruddy.

Rhwyg = a wrack, a wreck.

Rhŷdd = rid, to be rid of.

Rhŷg (in Saxon, *ryge*) = rye.

Siommi = to sham.

Siwtrws = in shatters.

Sorod = dross, trash.

Swil = shy.

Swech, a ploughshare = a *soc* of land.

Tabwrdd = a tabret.

Tegan = a toy.

- Tewychu* = to thicken ; tough ; dough.
Tippyn, a particle = a tip : Sanskrit, *tip*, to drop.
Tramwyo, to traverse = tram.
Treillio = to trawl or fish with nets.
Troed, a foot = to tread.
Trŵch = through ; a trough ; a truck
Trwssio = to dress, to truss up.
Trwy = through.
Trybedd = a trivet or tripod.
Tuchan, to groan = to tug.
Twrv, *ysdwrv*, a noise = to stir.
Tyno = a down or elevated plateau.
Tysmwy = *dismay*.
Tywyll, dark = *dull*.
Uwch (German, *hoch*) = high.
Ust, silence ! = *whist*.
Ych = an ox : Sanskrit, *ukshan*.
Ysdwrdiaw, to check = *sturdy*.
Ysgavael = to scramble, to be rapacious.
Ysgarm = a scream.
Ysgawd (Saxon, *scadu*) = a shadow.
Ysglent = slant.
Ysgrêch = a shriek ; Ger. *schreck*.
Ysgreppan = a scrip.
Ysgrubliaid, beasts = Qu. from *ysgrub*, scrubs or shrubs ; that is, wild in the bush.
Ysgrwd, a carcase = a shroud.
Ysgrwmp (German, *schrumpfe*) = a wrinkle.
Ysgwyd = to scud ; Italian, *squittire*.
Ysmala, arch, witty = a *smile*.
Yspagan, the talons of birds = the *spokes* of a wheel.
Yspred, refuse-matter = spread.

THE END.







